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General Secretary

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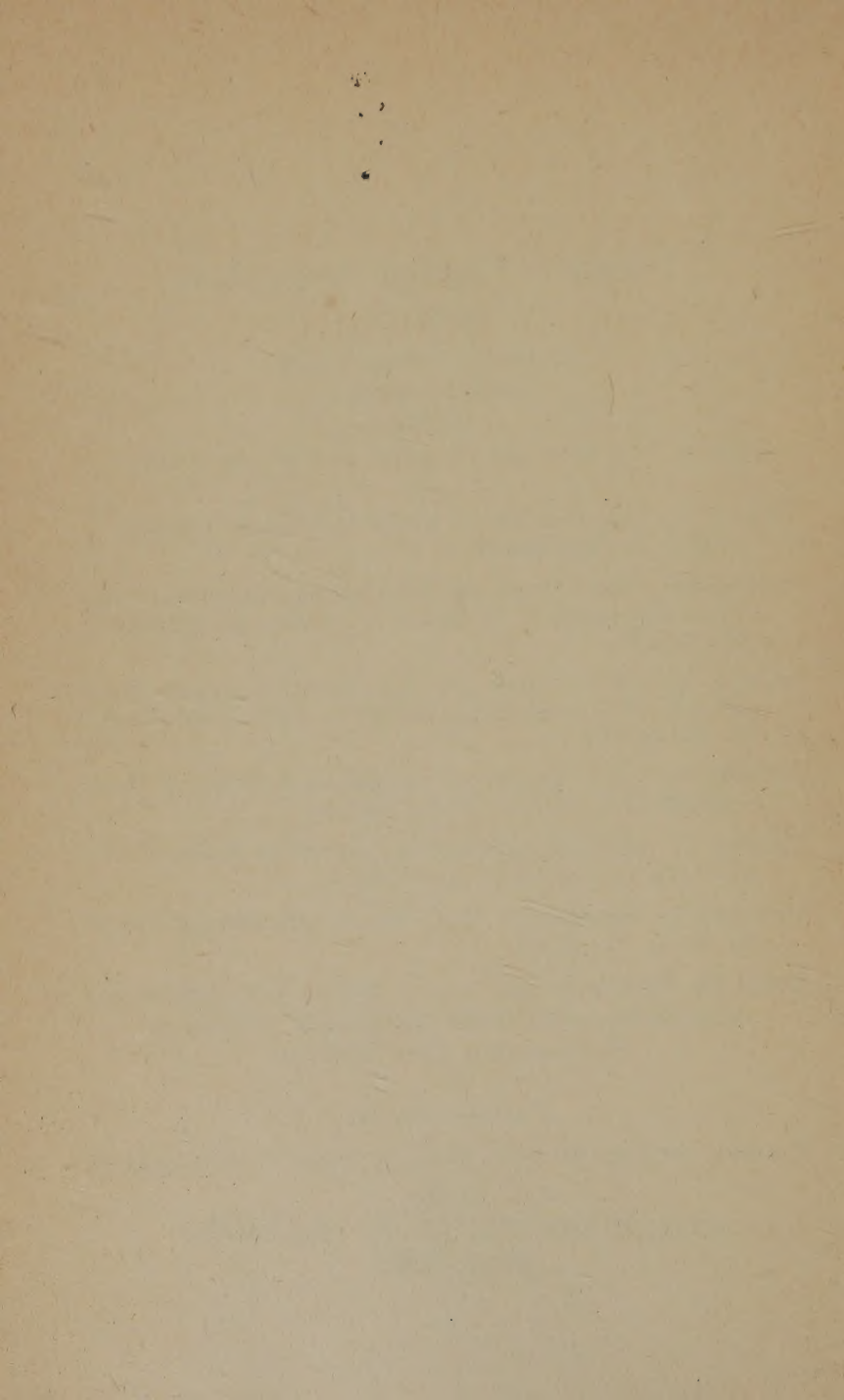
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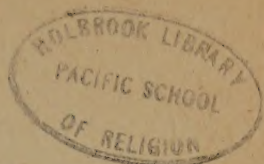


FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

Quadrennial Report

Religion

Berkeley, Calif.



VOLUME V

CHRISTIAN COOPERATION AND WORLD REDEMPTION

Prepared by

CHARLES S. MACFARLAND

General Secretary,

Federal Council of the Churches of Christ in America

Part I.

Reports of the Commissions on Evangelism, the Church and Social Service, Family Life, Temperance, Sunday Observance.

Part II.

Reports of the Home Missions Council, Committee on Negro Churches, Commissions on the Church and Country Life, State and Local Federations, Federated Movements.

Part III.

Report of the Commission on Foreign Missions.



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INTRODUCTION

This volume sets forth, through the reports of the commissions of the Federal Council of the Churches of Christ in America, first, the nature, objectives, and scope of Christian cooperation through the Federal Council; second, the methods by which these objectives are realized in the fields of home missions and in state, city, and rural federated organizations; and, finally, the progress of Christian cooperation in the foreign mission field.

PART I

THE NATURE AND TASKS
OF
CHRISTIAN COOPERATION

REPORT
of the
COMMISSION ON EVANGELISM

REPORT OF THE COMMISSION ON EVANGELISM

The Commission on Evangelism submits with Christian greetings its first report to the Federal Council as follows:

In order to give a clear understanding of the nature and work of the commission, attention is first drawn to the plan of the Commission as adopted by the Council at Chicago, Illinois, in 1912.

PLAN

1. *Name.* The name of the commission shall be "The Commission on Evangelism of the Federal Council of the Churches of Christ in America."

2. *Members.* The membership of the commission shall be apportioned in the manner specified in No. 8 of the By-laws of the Council.

3. *Powers.* The commission shall have power to deal with the following matters: (a) the establishment and conduct of a general office; (b) the appointment of officers, except the chairman, and of agents and committees; (c) the offering of aid to all evangelistic committees and agencies of the denominations, in connection with denominational and general evangelistic efforts; (d) the accrediting of evangelists upon certification of good standing from denominational committees or other ecclesiastical authority; (e) the promotion of the spirit of evangelism, and instruction in the principles and methods of evangelism in all the churches and especially in theological institutions; (f) the stimulation of the production of a body of literature, educational as well as inspirational in character, dealing with methods of work as well as principles.

4. *Officers and Committees.* The officers of the Commission shall be: a chairman, to be appointed in accordance with By-law No. 8; a vice-chairman; a secretary; a treasurer; and such other officers and agents as may in the judgment of the commission be necessary from time to time. The commission may also appoint an executive committee, and other committees as circumstances may require.

5. *Expenses.* The expenses of the commission shall be provided by voluntary contributions, which the commission is authorized to solicit.

6. *Methods of Work.* The following rules as to methods of work shall be binding upon the commission: (a) Work within any given denomination shall be entirely within denominational control, through an agency appointed by its supreme governing or advisory body, such agency to be a medium of communication with the commission; (b) No particular method of evangelistic work shall be commended by the commission, but information shall be given as to all methods; (c) Proposals for interdenominational movements shall be advised upon, first, with denominational agencies, and then shall be carried forward, with their consent, under the auspices of the commission.

7. *Miscellaneous.* The commission shall have power to arrange for and control all the details of its business, and shall report to the executive committee of the Federal Council annually, and whenever required, and also at the meetings of the Council.

The Commission on Evangelism held its first regular meeting at Atlantic City, New Jersey, September 16 to 17, 1913, and organized its work by the appointment of officers, in addition to the chairman, Rev. Wm. H. Roberts, D.D., who under the rules of the Federal Council was appointed by the president of the Council. The other officers chosen were: vice-chairman, Rev. Joseph F. Berry, D.D.; secretary, Rev. Wm. E. Biederwolf, D.D.; recording secretary and treasurer, Charles E. Schaeffer, D.D. An executive committee was also appointed consisting of thirteen persons in addition to the officers, and representing thirteen denominations.

The names are:

Disciples, Rev. Peter Ainslie, Baltimore, Md.

Congregationalist, Rev. George L. Cady, Boston, Mass.

Lutheran, Rev. Luther De Yoe, Philadelphia, Pa.

Baptist, Rev. Charles H. Dodd, Philadelphia, Pa.

Presbyterian in the U. S., Rev. Richard Orme Flinn, Atlanta, Ga.

United Presbyterian, Rev. R. A. Hutchinson, Pittsburgh, Pa.

Moravian, Rev. Bishop M. W. Leibert, New York.

Presbyterian in the U. S. A., Rev. George G. Mahy, Philadelphia, Pa.

Methodist Episcopal South, Rev. John M. Moore, Nashville, Tenn.

Reformed in U. S., Rev. Charles E. Schaeffer, Phila., Pa.

Protestant Episcopal, Rt. Rev. Ethelbert Talbot, S. Bethlehem, Pa.

Reformed in America, Rev. O. M. Voorhees, New York, N. Y.

Methodist Episcopal, Rev. J. G. Wilson, Philadelphia, Pa.

The second meeting was held at Richmond, Virginia, December 8, 1914, at which twenty-four of the churches of the Federal Council were represented by thirty-five persons. At this meeting report upon the evangelistic work carried on by the several denominational churches was taken up; an evening session was held, popular in its character, with addresses by F. E. Taylor, D.D. of Indianapolis on George Whitfield, and by Bishop E. R. Hendrix of Kansas City, Missouri, on the general religious situation. A full report of the work done during the year was submitted to the executive committee, and appears in the volume of annual reports for 1914, pages 115 to 121.

The third annual meeting was held at Columbus, Ohio, on Tuesday, December 7, 1915. The report made to the executive committee at Columbus, Ohio, will be found in the volume for 1915, pages 100 to 104. Among the matters reported upon were a standard of principles, a statement as to the literature printed during the proposed year, and a report of Rev. H. H. Bell, D.D., concerning the Panama-Pacific Exposition. The latter report was printed in the annual reports for 1915, pages 164-166.

THE EVANGELISTIC SITUATION

The real business of the church is to save men. This is the business of the church just as much as it is the business of an automobile factory to turn out automobiles. Here is the *raison d'être* of the church as well as of the factory. Consequently, the minister or the church-member who is not evangelistic, owes God and the church and the world an apology, because evangelism, when the last word has been said, is just that thing—saving men; bringing men to Christ. Inasmuch as this report is prepared to set forth in brief account the workings of the Commission on Evangelism of the Federal Council of the Churches of Christ in America, it will not be amiss, but the rather highly profitable, we believe, as well as interesting, to have laid before us something of the situation and something of the problem associated with this particular phase of Christian work.

A SERIOUS PROBLEM

There is no dispute about the need of evangelism. With about 1,500,000 souls added to our population each year and about 750,000 of these brought to Christ each year, we are confronted with a staggering problem in mathematics, viz., How long, at this rate, is it going to take us to evangelize the U. S.?

It is true we are told in Christian hymnology to "Hold the Fort," but nowhere in the word of God is the church admonished to "hold her own." The church is not expected to maintain herself behind ecclesiastical embattlements, but rather she is expected to be out on the field a mighty marching, conquering host winning this land and the world for Jesus Christ.

However, it is no easy task which God has committed into the hands of the church. If it is true that we should reverence the past, it is equally true that we build for the future. In fact the future has always held a religious task big enough and hard enough to demand that the church gird herself for action.

THE PURPOSE OF THE COMMISSION

Just here it will be well to state the distinctive purpose for which the Commission on Evangelism of the Federal Council of the Churches of Christ in America has been created. This purpose may properly, we believe, be conceived of as threefold:

(1) To encourage and promote in the various denominations of the Federal Council the spirit of evangelism and to furnish a medium for the mutual exchange of evangelistic ideas and methods of work.

(2) To safeguard evangelism against such tendencies as are calculated to cripple its influence, and to deprive it of its rightful place in the divine economy for the fulfilling of the commission of Jesus Christ to his church.

(3) To undertake and promote as successfully as possible and with the cooperation of the various denominations, the actual work of approved evangelism throughout the country.

In attempting to carry out this threefold purpose of its creation, the Commission on Evangelism wishes at this juncture to express its appreciation of the sympathy which its various proposals have met in the various denominational com-

mittees and of the ready cooperation offered at all times by them.

DENOMINATIONAL COMMITTEES

It was only logical that the commission should turn its attention in the beginning to the very first of the three mentioned purposes in an effort to secure in every denomination of the Council the appointment of a special committee on evangelism, where such a committee did not already exist. This effort has been so far successful that at the present time a large majority of these denominations have such special committees, which are giving direction and oversight to the evangelistic work of their respective denominations, and at the same time furnishing to the Commission on Evangelism an avenue of approach, by reason of which they can study together the evangelistic problems and situation, such as confront not only the particular denomination but the church in general.

The personnel of these committees with the addresses of the chairmen will be found in one of the publications of the commission entitled, "Evangelistic Work in the Churches of America."

The denominations which have appointed such committees, up to October, 1916, are the following:

- The Northern Baptist Convention
- The United Presbyterian Church
- The Presbyterian Church in the United States
- The Presbyterian Church in the United States of America
- The United Brethren Church
- The Evangelical Association
- The United Evangelical Church
- The Methodist Episcopal Church
- The Methodist Episcopal Church, South
- The Reformed Episcopal Church
- The Congregational Churches
- The Reformed Church in the United States
- The Reformed Church in America
- The Disciples of Christ
- The Moravian Church
- The Christian Church
- The Friends
- The African Methodist Episcopal Church

The Mennonite Church

The Seventh-Day Baptist Church

THE LITERATURE COMMITTEE

There is also the exchange of literature. We believe the chairmen or the secretaries of the various committees will speak strong words of approval concerning the helpfulness of this feature of the association of these committees in their common work. Quite a body of literature has been created by the various committees, nearly every one of which has issued several booklets packed with the most helpful information concerning methods of evangelism which they have tried and proved, and one needs only to be placed in a position of responsibility concerning the work of evangelism in his church or his denomination to appreciate how thoroughly welcome the suggestions of his brethren are in this respect. This is true even of the experienced leader; it is especially true of the one whose experience is limited.

The commission has tried to keep the committees supplied with the addresses of the various chairmen and secretaries, and now urges once more this courteous and helpful interchange of all literature that may be printed from time to time.

The titles of all literature thus far issued and the address of the committee issuing the same may also be found in the publication mentioned above, "Evangelistic Work in the Churches of America."

It is fitting to mention the splendid work done by the commission's Committee on Literature. This committee is composed of a dozen ministers and evangelists with the Rev. Ozora Davis of Chicago, as its chairman. Under its direction the following helpful booklets have been issued and a number of others are in course of preparation:

"The Commission on Evangelism of the Federal Council," being an account of the organization and aims of the Commission.

"Advance Steps in Evangelism," being a short treatise on the aims and ideals of the Commission.

"A Call to Prayer," being a plea for united prayer for a world-wide revival.

"Evangelistic Work in the Churches of America," being an account of what the various denominations of the Federal Council are doing.

"George Whitefield," being a short biographical sketch by Arthur T. Pierson.

"Whitefield, Prince of Preachers," being also a short biographical sketch, by Dr. John Timothy Stone, and designed, with the one by Dr. Pierson, as an inspiration and a help in the celebration of the two hundredth anniversary of the birth of Whitefield.

"A Bibliography of Evangelism," being the most complete bibliography on the general theme of evangelism extant, containing a list of some three hundred books, giving in order the name of the author, the title of the book, the date of publication and the address of the publisher.

"One to Win One Evangelism," by Luther B. Todd.

"The Win One More Fellowship," by A. Z. Conrad.

"After the Revival," by W. E. Biederwolf, this booklet with the two above containing methods of individual evangelism.

"The Christian Workers' League," by Rev. Milford H. Lyon, D.D., being, as are the three prior mentioned booklets, methods of Conservation for giving greater permanency to the results which follow revival effort.

"A Proposed Country-wide Movement of Evangelism," setting forth the plan for a nation-wide movement of thorough and efficient evangelistic work.

"The Field and Work of the Commission on Evangelism," issued by the Committee on Field and Work and setting forth a method of evangelism designed especially for reaching all communities.

Three hundred of the books mentioned in the Bibliography have already been gathered into a reference library which is stationed at the headquarters of the commission in Chicago, and effort is being made to secure so far as possible for this library every book extant on the general theme of evangelism.

There is no doubt in the mind of the thoughtful observer that there has been a quickening of evangelistic interest in the church during the last few years, not so perceptible perhaps in the field of general or united evangelistic work beyond that of other years more recently gone, but more especially in the field of denominational work, and it would seem to be a settled conviction which no thoughtful or unprejudiced mind would care to controvert that here after all is the place where the chief attention should be given to this all-important phase of Christian activity; and if even to a small extent the Commission on Evangelism has been used of God in helping to bring this about it ought to be and is profoundly grateful.

EVANGELISM UNDER FIRE

In endeavoring to realize the second part of the threefold purpose of the Commission on Evangelism a somewhat more difficult task has been found and yet a review of the situation reveals a large and most gratifying progress.

The regular ministry is to some degree suspicious of public or so-called vocational evangelism. Although this suspicion is not wholly unmerited, it has all too often ripened into a prejudice altogether unjustified. B. Fay Mills used to remind us that there are some churches that will work almost to death a hundred good women at all sorts of questionable entertainments to raise enough money to buy a pipe organ, to the accompaniment of which a godless choir will sing heathen music in an unknown tongue, and call that worship; and yet this same church will refuse to allow a man to stand in its pulpit who is noted as being successful in winning souls, because, forsooth, he is an evangelist. And some one else, depreciating the office of the evangelist has said, "The evangelist is a flashing meteor darting hither and thither, but the pastor is a fixed star shining continuously in one place." But God made both the meteor and the star, and if we are really hungering for the lost we will not only covet for ourselves any power that will make us wise in winning souls, but we will most earnestly thank God for that power as manifested in any other man.

Evangelism, however, because of its own weakness and its own folly has deserved a large share of the rebuke it has received, and we are constrained to say that prejudice and criticism like that just mentioned is the exception; and if the aversion of the pastor to present-day evangelism, not altogether without cause, could be relieved, the pastors of this land we believe would quickly discount the somewhat general intimation that they have lost the evangelistic spirit, there would then no longer be any occasion for "holding the fort," but there would be such a joining of forces and such a marching together of pastors and evangelists out into the field of conquest, with the hosts of God following on, as would make the powers of darkness realize that they had not reckoned with the might of Christ's great evangel, and there would be such a lifting up of the religious life of this land, as would cause the hilltops to shine with the bright light of that better day which we have so long prayed might dawn upon us.

It is to the task of relieving, so far as possible, this situation, that the Commission on Evangelism of the Federal Council of the Churches of Christ in America has dedicated itself, with what we trust is a becoming sense of its own insufficiency for the perfect solution of so great a problem. It has, however, given itself to this cause with the firm belief, that in the hands of God it may be used to some extent at least in elevating the standard of present-day evangelism and safeguarding the same; without which the church would be seriously handicapped in performing the great task to which it has been appointed.

AN APOLOGETIC FOR THE EVANGELIST

It is, however, necessary to realize just what is the nature of a problem before we undertake to solve it. We are constrained therefore to present a brief apology for the evangelist and a kindly criticism of the church before suggesting the solution we believe the problem demands, and which the commission has been trying to work out.

If we confess the aforementioned criticism to be, to a certain degree at least, a merited one, at the same time, in all fairness, we must admit that it has been almost impossible for it to be otherwise, because of the adverse conditions under which evangelism has been compelled to operate.

The ministry of the pastor is prosecuted under the prayerful and studied supervision of the proper ecclesiastical courts. But not so with the evangelist. He needs no appointment; he needs no ordination, he needs no equipment; he needs no fitness, save a fancied one, to assume for himself this sacred and God-given office; but he can step into this holy and difficult work from the blacksmith shop, from the farm, the baseball field, the shoe shop or the store—and many of the mightiest men of God have come from just these places. But whether the blessing of God rests upon his ministry or not, there is no authority that restrains him, no court that encourages him, but he is alone, unchurched in a certain sense, to do as he will or as best he can.

How can we expect evangelism, operating under such conditions, to be otherwise than it has been? In fact, it deserves much credit, even as the case stands, for not a little of it is remarkably sane and thorough and efficient to-day, and has brought to the church, as any candid investigator will cheer-

fully admit, a goodly portion of her numerical increase during the years that have gone.

THE RESPONSIBILITY OF THE CHURCH

We have no desire to shield the faults of the evangelist, but we ask whether the greater responsibility for the character, for the failure or the efficiency of his work, has not and does not rest upon the church herself in general. Possibly we have criticised too much and prayed about the matter too little. This is a problem that belongs to the church. The office of the evangelist is ordained of God and the church has no right to keep her hands off.

As long as the churches of any village, town, or city feel it their privilege to combine in union effort, and call jointly some evangelist to assist them in a work of public evangelism, so long will there be a demand, and a crying one, for some sort of ecclesiastical sanction or direction over this particular, this important and delicate phase of Christian activity.

This effort has been made by the various denominations within their own limits, but it is at the point of federated work that the greatest problem exists, and where little if any effort has ever been made.

Christianity has never yet really come to its own in this land, and our country is yet awaiting to see what God can do, when the church gives to the sacred and divinely appointed office of evangelism her best thought, her truest sympathy, and her most earnest attention; and when the pastors and the evangelists whom the Church approves become united in a determined, well-conceived, untiring effort to win the people of this land for Christ.

THE PROPOSED SOLUTION

Out of these conditions arises the problem of evangelism which confronts us to-day and the solution of which we are convinced must be found in the establishment of a higher standard of work and in such supervision on the part of the church as will promote and safeguard its operation.

It is to the securing of these two things that the Commission on Evangelism has directed considerable of its attention during the few years of its operation. A number of the national ecclesiastical gatherings of the denominations composing the Federal Council have been visited by the commis-

sion's secretary, and the work has entailed a correspondence of no modest size. As a result, either a special committee has been appointed by a majority of the denominations embraced in the Federal Council, or their existing committee on evangelism has been vested with the function of furnishing the Commission on Evangelism of the Federal Council with studied and reliable information concerning the men of its respective denomination who either are doing or are desirous of doing evangelistic work.

The following resolution passed by the Northern Baptist Convention at Los Angeles, California, May 26, 1915, gives an idea of the nature and purpose of this action on the part of the constituent denominations.

"In addition to the excellent recommendations of the Committee on Evangelism to which emphatic attention is called, we recommend that the Committee on Evangelism be vested by this Convention with the function of giving careful and studied attention to the character and fitness of the men of this denomination, who desire to do the work of an evangelist, with a view of furnishing the Commission on Evangelism of the Federal Council of the Churches of Christ in America and pastors desiring evangelistic help, reliable information concerning the same.

"The various state conventions are also urged to vest a similar function in the evangelistic committees and to cooperate in wisely furthering the object of this resolution."

The information solicited by the Commission on Evangelism from the various committees is based upon a careful and searching questionnaire prepared by the commission itself. A copy of this questionnaire is here appended:

"TO THE CREDENTIAL COMMITTEE

of the.....

DEAR BRETHREN:

The Commission on Evangelism of the Federal Council of Churches of Christ in America desires information concerning....., who is a member, as we understand, of your denomination, and who feels himself called to do the work of an evangelist. Will your committee so far as possible please answer the following questions and give to the commission the following information. (All information is to be held in strictest confidence).

1. Does he, so far as you know or can ascertain, give proper attention to his financial obligations?

2. Are his social relations, so far as you know, within the bounds of due propriety?

3. What education has he and where was he educated?

4. Has he ever been a pastor and if so, where and how long in each place?

5. Was his success as a pastor poor, fair, above the average, or exceptional?

6. Was his resignation in either instance entirely voluntary or was it suggested to him by the church he served?

7. How much experience has he had in evangelistic work, and how many years has he been so engaged?

8. Have you written the pastors with whom he has recently worked (if not, do so), and what is their estimate of him and his work?

9. What kind of work do you consider him best adapted to?

a. Individual church meeting.

b. Union meeting in small town.

c. Union meeting in town of 10,000 to 30,000 population.

d. Union meeting in town of 5,000 population.

e. Union meeting in cities of 30,000 and up.

10. What is the largest meeting ever conducted by him?

a. Place.

b. Number of cooperating churches.

c. Number of decisions.

(1) Professed conversions.

(2) Reconsecrations.

(3) Children under 12 years of age.

d. Number of professed converts who were received in the church within two months after the close of the meeting.

e. Did the work seem thorough?

f. What was the general impression on the community?

11. Is his work in the after-service thorough and definite, or is it abbreviated and somewhat superficial?

12. If in your mind there are any objectionable features in his work, state the most conspicuous ones.

13. Do you, upon the basis of the above information, and other information which you may have, recommend this brother as an evangelist worthy of recommendation by this commission to the ministers of our churches desiring evangelistic assistance?

The committee of the various denominations will know best how to proceed in procuring the above information, or any other information they may be disposed to seek, and on the basis of the informa-

tion thus received the Commission on Evangelism respectfully asks that your committee cooperate with it as above suggested and fill out the above form and return the same to

The Secretary of the Commission on Evangelism, 508 Lakeside Building, Chicago, Ill.

By giving this matter *your most prompt attention*, we are convinced you will be serving well the cause of Christ and helping the Commission on Evangelism of the Federal Council in its endeavor to promote only the most thorough and careful type of evangelistic work among our churches."

REASONABLY SAFE MEN ASSURED

Certainly, if a man seeking a place in the field of evangelistic work comes bearing the favorable testimony of his own denomination, based upon a studied investigation such as the above information blank presents, the Commission on Evangelism and the pastors of the country who secure his services through its offices, can be reasonably sure that such a man is a reasonably safe man to undertake the work to which he has been called. If this method will not safeguard the cause of evangelism against the irresponsible and unworthy men who aspire to this delicate, difficult and highly important form of Christian work, then there is no method that will do it, and we may as well cease trying and leave this holy office and divine work to care for itself as best it can, and either hold aloof from the public evangelist and his work, as many pastors are doing to-day, or endure with greater patience and less criticism the oftentimes unhealthful aftermath of a species of autonomous Christian work, which we manifestly confess there is no way to guide or direct.

The only objection we have ever heard to a method of this kind is, that it becomes sponsor for an embarrassing discrimination, to which any committee naturally prefers not to be a party. If our feelings are to be considered before the interests of God's kingdom, the objection is well registered. But no thoughtful ministerial association ever calls an evangelist without the most thorough investigation of his ability and, of course, of his character, and inasmuch as this is as it ought to be, what healthy objection can there be to a method that will furnish this information without any injustice to any of the parties involved? If a man is unfitted for this work the sooner the churches find it out the better.

Nor will it do to say of a man that he is an ordained minister, and that this ought to suffice for credentials to the work of an evangelist. Church leaders say that men have been given evangelistic appointments because there seemed to be no other place to put them, and so the evangelistic field becomes the catch-all for incompetents in every other form of religious work. If he is not acceptable as the minister of a church, make an evangelist out of him and the situation is relieved!! But we say it seriously, between the two, such a man had far better be kept in the pastorate than to be appointed or encouraged into the field of evangelistic work. To a thoughtful man the reasons for so thinking are easily perceived.

But the value of the method proposed by the commission is seen, not in the fact that it keeps men out of the evangelistic field, except in rare cases when the individual is utterly unfit and is a positive detriment to the work (and these cases we are glad to note are rare indeed), but in the fact that it classifies the individual and helps both him and the church to find out just where he can work most acceptably and just the size and kind of work to which he is adapted.

THE NEED OF STUDIED RECOMMENDATION

Furthermore, we must here record our positive conviction that unless this work be done by a committee especially appointed for this purpose or vested with the function of doing it, it will not be done with satisfaction in any other way. Synods, conferences, associations, presbyteries, etc., have been entirely too careless in putting their stamp of approval upon candidates for this kind of work. More than one bishop appointing conference evangelists has confessed the inevitable insufficiency of it all, because of the lack of an adequate system for safeguarding the work, and at the same time caring in the best possible way for the individual whose ministry they were, by virtue of their office, supposed to direct.

We will cite the case of a man who bears the strong recommendation of one of the largest synods of the Presbyterian Church. The following letter written by the ministerial association of the town where he labored, shows how thoughtless and careless this governing body of the church of Jesus Christ must have been when it placed its imprimatur on this

man, as one capable of the kind of evangelistic work the church must do if it is to have it done at all.

"It was a sad day for our churches when Evangelist came to He is utterly unfit for such work. He is a disturber of the peace. His lightness and cheap imitation of Billy Sunday were pathetic. He is ignorant, stubborn, and untruthful. He has hurt woefully the influence of our churches in this community. Is there not some way to warn us pastors of struggling churches against men of this type?"

Ought not the church to give such oversight and direction to this sacred and tremendously important work as would reduce to a minimum at least the possibility of such experiences as that just mentioned.

This is not an isolated case. It would pain this Council deeply to know just how many pastors have been compelled to write in this way.

A STANDARD OF PRINCIPLES

But the Commission on Evangelism has not stopped here. It feels that there are certain principles pertaining to evangelism, regard for which will elevate the standard and further safeguard the cause of evangelism in general. Accordingly, through the service of a special committee appointed for this purpose, the following standard of principles has been established. The evangelists working by approval of the commission shall,

1. Conform themselves, in accepting or declining any invitation for a meeting, to the standard of faith clearly set forth by the Federal Council, and therefore conduct all their work upon the doctrinal basis of the deity of Jesus Christ.

2. Secure the appointment of a committee of pastors who shall endeavor so far as possible to guard the work of the press, with a view both to securing ample and appropriate reports of the work, and guarding carefully against exaggerated reports of conversions, seating capacity of buildings, and nightly attendance, as well as extreme sensationalism of every kind.

3. Report all decisions made in the meetings conducted by them under the twofold division of

- a. *Decisions*: referring to what are commonly known as conversions, decisions by children under 12 years to be so indicated.

b. *Reconsecrations*; and that whatever form of decision card be used these facts be made known in some way on the cards when handed to the pastors.

4. Use the Word of God in the after service, briefly explaining the way of life and asking those seeking Christ to make an audible public confession of faith.

5. Urge upon the pastors that they put into execution at the close of the evangelistic campaign at least one of the plans for conservation of results adopted by the commission, and that when possible the evangelist shall make this one of the conditions of accepting the invitation to undertake the campaign.

Criticism of modern evangelism will abate, of course, only when the causes for it cease to exist, and some of the causes of it, apart from the sometimes unfortunate make-up of the evangelist himself, are to be found in the failure to take just such precautions as are made imperative by the principles just set forth.

NO COMPROMISE ON FUNDAMENTALS

The attention of the churches and of their ministers and evangelistic committees is called to the fact that the Federal Council is an association of evangelical churches for cooperation in Christian work, and for the manifestation of their essential oneness in Jesus Christ as the divine Lord and Savior. All action taken should be upon this basis.

DISTORTED EVANGELISM

Second. We ask frankly if any evangelist considers it in keeping with the dignity of the gospel he preaches, or worthy of the spirit of the ever self-abnegating Christ in whose stead he stands to minister, to go to the photograph gallery and put himself into all sorts of ridiculous attitudes that would do justice to a prize pugilist or a circus contortionist, and use these camera productions in advertising himself and his work? The secretary of the commission frankly confesses that he has been as guilty as some of his brethren, but bears witness now that in after years he never looked upon such a likeness of himself without feeling that he needed an operation above his eyes when he permitted the thing to be done.

It is true it is not always possible to keep out of the press exaggerated reports of the size of audiences, number of conversions, etc. Reporters are sometimes a law unto themselves. And yet so far as the local papers are concerned, we have

usually found the editors and the reporters quite agreeable to quoting such figures as are furnished them by proper authority. The fact is evangelists have been entirely too careless about it, and if they will only make an honest confession, it might bring from them the frank acknowledgment that the big figures have had sometimes an attraction they have lacked the grace to resist.

Evangelists, however, are not alone to blame in the matter of exaggerated figures. Whose is the evangelistic campaign if it is not the pastor's? Why then should they not be expected to guard this matter as well as the evangelists? Nor is it hardly becoming the pastor to criticize the evangelist in this respect, in view of the padded reports of church records. In taking charge of a prominent church in New York City, the pastor pruned from the roll of membership 1200 names. When asked if it were true, he said, "Yes, and I will have to drop 600 more. Many of them are dead."

One of the best things for the church would be to really know her true numerical strength and this she will never know until the pastors of this land apply to themselves the same ethics they maintain for the evangelists.

The religious journals of this country are not without fault either, in this respect and others, touching the evangelistic situation and problems. Some of them have criticised the evangelists most severely at the point of mathematics and yet at other times have heralded the news of immense audiences that packed the tabernacles, when the slightest investigation would have revealed what a thoughtful mind would have surmised without investigation, namely, that the figures were the grossest kind of exaggeration. One of our most conservative religious papers reports an audience of 20,000 filling a tabernacle three times the day, but the secretary of the commission has in his possession the following letter from the chairman of the executive committee, himself a noted architect and builder,

"Replying to your letter of recent date, in reference to the seating capacity of the Sunday tabernacle in this city, I beg to advise you that we can seat about 10,500 people in the auditorium and rostrum, which includes the choir. We also have standing room in the vestibules all around the building, in which we believe we can accommodate approximately 4,000."

This is but one example out of many. One religious journal reported 25,000 conversions in Mr. Sunday's Pittsburgh campaign. Another journal of one of our most prominent denominations, whose editor has been one of the most unsparing of the evangelists' critics, sent a letter to the evangelists of this country informing them that for \$5, one half inch of good advertising would be given them in this particular paper for ten issues. As a rule (there are exceptions at times) the man least fitted for the work is the man who is out of employment and just the man to take advantage of an offer of this kind. And yet this editor accepted weekly enough advertisements of this kind to fill two pages of his otherwise splendid paper, and prefaced it by urging the churches to extend to these men an invitation to conduct for them evangelistic services. This same editor sent a second communication to the evangelists urging them on in the matter, by telling them that the denomination his paper represented had lots of money, "one of the wealthiest," and could pay them well for their work.

Evangelism has needed much of the criticism it has received at the hands of the religious press, and ought to be thankful for it, but the religious press ought at least to live as well as it talks, and in view of the general attitude it has taken toward the work of the evangelist in general, and of the thoughtful interest we know it has in the work, it is not to be expected that it will do otherwise than take a hearty interest in the effort the Commission on Evangelism is now making, to correct this one abnormal tendency, which, it has been frankly acknowledged, is all too prevalent at the present time.

IMPROPER MATHEMATICS

Third. The proper recording of the results of the meetings from day to day is a matter of much importance, not only because of the criticism engendered by reason of its abuse, and the consequent hurt to the cause of evangelism in general, but because of the assistance and satisfaction rendered to the pastors in the movement when the matter is handled in both a careful and conscientious way.

One newspaper reports, "1482 hit the trail Sunday morning;" another one puts it "941 conversions, the record of one invitation;" another has it, "Yesterday's meeting a record breaker, 2800 added to the list of conversions." One of the

pastors present declared that the only reason it was not 8,000 instead of 2,800 was because the evangelist did not have help enough to get the children's names down!!

The whole church knows that there is absolutely no excuse for this sort of thing, and the world looks on and smiles a knowing sort of smile. Some critics have been charitable enough to call it "faulty arithmetic," but it can hardly be described in such gentle phraseology as that. All such misrepresentations can be easily stopped by either the pastor or the evangelist, and it is the business of both of them to see that it never begins.

We do not deprecate the publishing of figures. It is helpful. But the figures should not be falsified and if they are reported at all, there should be an official source from which this information should issue; and with a very little precaution this serious fault of present-day evangelism could be easily remedied.

It is for this purpose that the Commission on Evangelism asks that numbers, if recorded at all, be set forth under the twofold division of *Decisions and Reconsecrations*, and that *Children under 12* be noted on the card. The commission suggests the following "Decision Card" or "Inquirer's Card:"

DECISION CARD

I am not now a member of the church, I accept Christ as my personal Savior, and intend henceforth to lead a Christian life.

Name _____ ☐
(If under 12 years, place X in square)

Street _____

Church Preferred _____

I am a member of the church elsewhere. It is my purpose to unite with the church in this city.

Name _____

Street _____

Church Preferred _____

I am a member of the church, but wish to reconsecrate myself to a higher Christian experience, and to make a new start in the Christian life.

Name _____

Street _____

Church Preferred _____

The information can be easily gathered in the above noted shape, by very little effort on the part of those whose particular duty it should be to do this work. Thus is not only public misrepresentation avoided, but the pastors are furnished with the exact information concerning the meaning of the step taken by those whose signatures are found on the card.

Some have complained that many signing the card are church-members and even elders and other church officers. We see no serious objection to this. Some of them may need to sign even the upper portion of the card. Only God and themselves know. And, if they do sign, and sign the lower part of the card, as nearly all of them would with such a card conveniently at hand, the pastor would understand at once, and ought to thank God for everyone of his members so doing.

A POINT OF FREQUENT FAILURE

Fourth. The importance of the fourth principle in the standard it is impossible to overestimate. If the evangelist is not thorough at this point, he fails almost altogether. As the result of a certain evangelistic campaign where 4200 conversions were reported, more than 3,300 people were taken into church-membership. It goes without saying that a most commendable type of after-meeting or altar-service work characterized an evangelistic campaign with a record like that. But, as the result of another meeting where 9,000 conversions were reported, less than 1,000, it was discovered, entered into church-membership. It is needless to say that in this meeting either the arithmetic was grossly in error, or the work was of a very superficial and incomplete character.

Many evangelists who are exceptionally strong at other stages of the work fail just here, and failing here is, we feel, oftentimes to fail with a fatal failure. "Hand-shaking" and "Name-getting," and a prayer of dismissal is a sorry spectacle for a time like that. Who knows how many inquiring souls have gone thus far and being encouraged no farther, have gone away, and having failed to enter the kingdom have never come even so near the kingdom again.

We have had notice recently of a model after-service. As the inquiring ones came forward each one was asked the all-important question, given a hearty "God bless you" by the evangelist, and shown a seat. When all had come who desired to do so, the way of life and the meaning of the step

they were taking were briefly explained, and they were asked to make public their intention by rising and audibly confessing Christ. Then came a kneeling together in the space reserved for this purpose, a verse of an appropriate song, a prayer by some pastor and an audible prayer in concert by the kneeling ones led by the evangelist sentence by sentence, an exhortation to assurance on the ground of God's written word, and then after rising as another verse was sung, a few words of congratulation by the evangelist, an avowal on their part to be faithful, given audibly through a single word or sentence suggested by the evangelist, a signing of their names on the decision card and the meeting was over.

More than this can hardly be done in a large union meeting where inquirers come forward in great numbers; although it is quite advisable to have an inquirer's room where any desiring further help may retire and meet with some pastor or Christian worker.

CONSERVATION

Fifth. When the evangelist and his corps of workers have gone every pastor is confronted with the question, What next? The work must not stop with the close of the public meetings. There is an afterwork to be done, and let the evangelist have done his work ever so thoroughly, if this afterwork is not done just as thoroughly, much of that which might have been accomplished will be lost. And one of the great needs of evangelism to-day is, as Dr. J. Wilbur Chapman has said, "to find some method of operation that will not only conserve the results already obtained but will set in operation the working capacity of the churches to secure the largest possible additional gains."

To meet this great need the Commission on Evangelism has had five different methods of conservation set forth. Four of these are already in print and the fifth is being prepared for the press.

The first of these methods is entitled, "A Simultaneous Campaign of Individual Evangelism," and has been prepared by the secretary of the commission. The second one is entitled, "One to Win One Evangelism," and is the work of Luther E. Todd. The third is entitled, "The Win One More Fellowship," and its author is A. Z. Conrad. The fourth is the work of Rev. Milford H. Lyon, and has for its caption, "The Christian Workers' League."

The first three give us in careful detail many methods of individual evangelism, while the fourth sets forth a more comprehensive scheme of work involving in its operation various lines of activity. The efficiency of each one of these plans of conservation has been tested and proved in connection with a large number of evangelistic campaigns.

Too often this part of the work is overlooked by the evangelist, and the commission feels that in making a careful conservation of results of one of its working principles, it is giving to evangelism one of the features that will most commend it to the churches. These methods of conservation are referred to the evangelist, and from them he may select whichever one he feels is best adapted to the work he is doing.

The five principles above discussed are those which the Commission on Evangelism has seen fit so far to incorporate in its standards, and for these principles every evangelist working by appointment or approval of the Commission on Evangelism will be asked to have respect. Assuredly then this precaution, together with that pertaining to the credentials which the evangelist must procure from his own denominational committee, will give to the pastors of this country inquiring for evangelistic help, as strong and safe and sane a man as it is possible to secure.

Your commission has conferred with hundreds of our strongest ministers and laymen and they have been most hearty in their unqualified endorsement of it. We have presented it to numerous ecclesiastical gatherings and with practically the same result.

One serious question remains: What about the finances and the evangelist's compensation?

This the commission acknowledges to be the knottiest problem connected with the work, and will doubtless be the last handled in any attempt to reconstruct the system of evangelistic operation.

The method of remunerating the evangelist, beginning some years ago as a free-will offering, to quote the words of Dr. George G. Mahy, "partly because of the innate selfishness of men in the churches who were perfectly willing to permit evangelists to labor at a loss and to depart with scarcely enough to pay their railroad fare to the next town, and partly because of the natural desire of strong and self-assertive men to secure the largest possible returns for

their labor, has now developed into a money-raising method; part salary, part subscription systematically solicited, and part free-will offering, which insures the evangelist an income far in excess of the earnings of equally gifted men in any other department of religious, educational, or philanthropic effort and gives an altogether hurtful prominence to the commercial side of evangelism."

The words of Dr. Mahy are practically true with perhaps the exception of the last paragraph, which is true only in a limited number of cases. Some evangelists are being paid far too much; others, and we believe these are in the majority, are being only moderately paid, while some are being paid far too little.

But the system as now operating is a poor one. The Commission on Evangelism, it will be noted, has not discussed this matter in its standard of principles and refrains from so doing for the present. It desires to go on record however as favoring a radical modification of the system now in vogue and as advocating a stipulated salary or guarantee for the evangelist whenever this is possible and hopes to see men operating in the not far distant future under its supervision on this basis.

The secretary has plenty of evidence in his possession, that the evangelists of this country are ready and willing to engage in the work on the salary basis, whenever the church is ready and willing to cooperate with them in providing the necessary plan for such a system of support. The evangelist is only operating under conditions as he finds them.

THE EVANGELISTIC FORCE IN OPERATION

The last part of the threefold purpose of the Commission on Evangelism is logically the last part of its work to be undertaken. For this all the rest has been preparatory.

The commission has sought to encourage the various denominations in whatever type of evangelism seems best suited to their own genius and temperament, but it feels that if the safeguards which it is endeavoring to throw about the work and the kind of work its precautions and its principles can reasonably be expected to produce, are calculated to bring to the churches of our country any improvement in the workings and results of modern evangelism, it is obligated by that very fact to lend itself to the promotion of as much of this kind of work as it is possible to undertake and successfully prosecute.

It is for this reason that we believe the commission should be ready to assist ministers and ministerial associations in securing just the kind of evangelistic assistance its own operations have been intended to create.

EVANGELISM IN THE SUNDAY SCHOOL

The Federal Council would call special attention to the Sunday-school as one of the most promising fields and most effective agencies of the church for evangelistic effort. Investigation shows that childhood and youth are the most responsive periods of life to the Christian appeal. The mind is then open, the soul sensitive, and the heart receptive to the claims of Christ. Fully four fifths of the Christian decisions and conversions occur before the twentieth birthday. Less than five per cent. of the people who pass beyond this period without accepting Christ ever do accept him. An opportunity missed in childhood is possibly missed forever. Our children should be saved to Christ and the church in their youth. We believe that our Sunday-schools with their more than 15,000,000 pupils under twenty years of age and their more than 5,000,000 of adult members afford the church of Christ its finest and most promising field for Christian evangelism. What the churches face in this situation are the facts. Relying, therefore, upon the convincing and converting power of the Holy Spirit, who saves the adult as well as the child, we most earnestly urge that the constituent bodies of the Federal Council give increasing attention to the development of the educational and evangelistic efficiency of their Sunday-schools, to the end that every scholar may be brought into saving relationship to the Lord Jesus Christ, and intelligently trained for effective Christian living.

PASTORAL AND PARISH EVANGELISM

With the end just stated in view, the commission has been and is vitally interested in the development of better methods of pastoral and parish evangelistic work which are, from time to time, reported by the constituent denominations. The life of the commission itself depends upon the spiritual alertness and energy of the several denominations. A federation of churches which are themselves spiritually inactive and barren, would be of very little service to the nation, but a federation of churches which are alive and actively serving

their communities, has in it possibilities of untold value. It is for this reason that the Evangelistic Commission of the Federal Council of the Churches welcomes with gladness every sign of increasing efficiency in any one of the constituent denominations.

Under the leadership of denominational committees on evangelism intensive programs are being carried out, which are bringing about a moral and spiritual revolution in thousands of individual congregations. One of the great weaknesses in Protestantism in past years, as the work of the churches has been conducted in towns and cities more particularly, has been the lack of any clearly defined parish boundaries. Because of this indefiniteness pastors and church workers have been hesitant about pressing the work of visitation, lest they should unwittingly trespass upon other fields than their own. The development of the plan of systematic visitation of congregations, and the taking of a combined religious census of the community, which has now become quite general, has been a great step in advance. This plan was at first devised to improve the financial condition of the churches but it has brought about an improvement in their spiritual condition as well, for the following reasons.

This visitation has brought about a better acquaintance and a more sympathetic interest between the active elements of the churches and those less interested or active. There has also been secured, and placed at the disposal of the pastors and officers for their guidance, a large fund of information concerning individuals and families. This has brought about an improvement in the social atmosphere of the church services, because the people are now no longer strangers to one another but through this systematic visitation have developed a cordial personal acquaintance.

Having this definite information at their disposal, pastors are able to compile a clear constituency list of their own, so that they are no longer compelled to follow a "hit or miss" method in their pastoral work, or to be hesitant about calling upon certain families for fear of intrusion, but are able to carry on their work of visitation with assurance and confidence and increasing success.

The officers and teachers in the Sabbath-schools now know more than they did before about the home environment of the children in their classes, and are thus enabled to instruct and

train them more intelligently. This clearer understanding of the constituency of the various parishes not only furnishes a guide to a more effective work in the parish, but constitutes a continual challenge to the churches to press their evangelistic work. When it is clearly known how many families there are in the community who are eligible to church membership, and also how many members in each family have reached the age of Christian decision and should be identified with the church, the sense of individual responsibility deepens, the spirit of intercessory prayer naturally develops, and the assignment of responsibility for personal evangelistic effort is a logical conclusion. With such a spirit in the congregation, and such an effort being put forth by the members, it becomes a natural thing for congregations to set apart certain seasons for special services, in which the gospel message shall be presented with greater insistence and in a more intensive way than usual, with the hope and expectation that those who have thus been discovered to have a sympathetic interest in the church, shall pledge their lives to Christ's service and enter into full fellowship with his people in the work and worship of the church.

In some of the denominations the smaller ecclesiastical units of the church, such as presbyteries, conferences, or associations, have realized as never before their responsibility for furnishing aid to the weaker churches, and in a general way stimulating all the churches within their bounds to a new sense of evangelistic activity. Many of these local church bodies have raised considerable sums of money for the development of plans by which the pastors are enabled to aid each other in a general cooperative evangelistic effort among the churches within the jurisdiction of their ecclesiastical bodies.

These and other developments, and the encouraging results of the new intensive pastoral and parish work, are leading large numbers of our churches to believe that they themselves are responsible at least for the ingathering of the children of their Sabbath-schools and the sympathetic adherents of the church. When this has been accomplished, the churches, with a clarified vision, a new sense of power, and an enlarged working force, are led to look out upon the indifferent and godless communities around them and to desire still greater conquests for Christ. It is at this point that they should call to their help evangelists; men of faith and power, gifted in the presentation of the gospel call; that, under such leadership, all the

Christian forces of the community might unite in a common effort to bring within the circle of church life and influence new groups of men, women, and children who shall be taught and trained and nurtured in the principles and precepts of the Christian life.

An illustration of the value of evangelism to a congregation can be given by the experience of a moderate-sized church in a western city. A pamphlet has been issued by the Presbyterian Board of Publication, Philadelphia, entitled "Personal Evangelism," and descriptive of the campaign as conducted in this church. On the title page appears the following quotation from an address made by Bishop T. S. Henderson of the Methodist Episcopal Church: "There are vast resources in our churches that are non-productive solely for the lack of the challenge of a definite task." In evangelism it is definiteness that counts, and it is definiteness that is the heart of the movements in many congregations which have taken shape under the title of "Personal Evangelism." At times the campaigns are entitled "United Forward Movements."

The plan adopted by the church was the following:

1. *Members.* To enlist eighty or more members in a campaign of personal evangelism, to begin Sunday, January 2, 1916, and continue for twelve weeks, closing with the communion on Sunday, March 26.

2. *Object.* To win at least sixty persons to Christ and into membership in our church.

3. *Method.* (1) *A League of Prayer.* All members of the church are urged to enter this league, promising to pray daily for the success of the campaign and for the progress of the kingdom of Christ in the world.

(2) The preparation of a *Constituency Roll* containing names and addresses of those not now professing Christians but who are more or less interested in Twenty-Third Avenue Church or its various organizations. This list will be at once a challenge and a task. It will be a great thing for this church to face such a responsibility.

(3) *Time Legion.* The enlistment of at least eighty, and as many more as possible, of our members in a *time legion*, who will agree to give a minimum of two hours a month to a definite, organized form of personal evangelism, taking the names that are assigned to them and going out to these unsaved with an earnest invitation to accept Jesus Christ as Savior and to confess him

before men. This is the *heart* of the whole program. It is simple, systematic, and continuous.

(4) *Cooperation.* The success of the plan depends upon the hearty support and cooperation of all the church, its pastor, the session, all church officers, Bible school, young people, men's brotherhood, and women's organizations. It means making the energies of the united church all bend toward the accomplishment of this object for the three months of the campaign.

The results of putting into execution this plan, was that the audiences were increased without any special advertising. The unsaved in the congregation were impressed with the reality and sincerity of it all, for the church was simply giving emphasis to the object for which it really exists. The development of the forward movement stimulated every department of activity. The young people's meeting took on new life. Seventy-one members were publicly received into the church. Of these, thirty-eight came on confession of their faith, twelve on reaffirmation, and thirty-one by letter. Many of the latter had been residents of the city for years but had neglected identifying themselves with any church. It is to be understood that personal evangelism means a conversation about Jesus Christ as Savior with persons who have not confessed him before men. Wherever a United Forward Movement has been conducted in the right spirit, the results have been gratifying.

METHODS OF EVANGELISM

It is not to be considered that the thought of the Commission on Evangelism contemplates any one particular kind or form or evangelistic work; but on the other hand the commission must lend encouragement to and must cooperate with every form of sane and thorough evangelistic work, such as conditions may demand or communities may desire. Some communities will prefer a campaign of personal evangelism, and for a work of this kind the commission has already prepared several methods of operation.

Other communities will prefer a simultaneous campaign of pastoral evangelism, such as is now being pursued in Indianapolis, Cleveland, and a number of other cities.

1. This method of evangelism furnishes all the churches of a community a large, simultaneous, all-year-round program of church activity.

2. It emphasizes evangelism as the fundamental interest of the churches throughout the entire year.

3. By the use of this method, the religious agencies of a community are naturally and easily unified into a single unit of influence for righteousness and the betterment of the moral, social, and religious life of the community.

UNITED FORWARD MOVEMENT

Again, there is a profound conviction on the part of ministers and laymen throughout the nation, that the time is here when the country not only needs, but is peculiarly ready for, a great forward movement of evangelistic work which shall be country-wide in its scope and which, under God, must give a powerful impetus to the religious life of our nation and bring a mighty increase to the membership of our churches.

One thing is sure, never was the need greater nor the time more opportune than now. The fountain of pure faith is being poisoned by the springs of sweet untruth, and all sorts of perverted forms of religious belief, and the members of our churches are drinking of it in great numbers. The close of the great war now raging may bring to us uncounted thousands of foreigners, and with them a responsibility on the church which will be hard to meet; and at the same time the opening up of the world's market to American produce will bring to us such tides of commercial prosperity, the very thought of which causes one to fear and tremble for what it may mean for the spiritual life of our nation.

It is proper here to state that we have never been able to analyze the faith of some visionary brethren who have ever been quick to prophesy a nation-wide revival. Time and again, they have told us we were "on the eve of a great revival," but the revival did not come. It may please God to bring it about in some unforeseen and unexpected way, but we believe that we might the more hopefully look for the dawning upon us of that day of land-wide revival and of great ingathering for which Christians in general have so long yearned and prayed, when the people of God begin to follow the beckoning hand of God and give themselves in holy determination and unfaltering consecration to bring it about.

If this be true, how appropriate and logical that the Commission on Evangelism of the Federal Council of the Churches of Christ in America should lend itself to the promotion of a

work of this kind. Consequently considerable thought has been given by the commission during the past year to the conception of a forward movement of evangelism, such as it believes will merit and meet with approval of thoughtful leaders in church work, and to the formation of such plans as would seem best calculated to bring it about.

A COMPREHENSIVE OBJECTIVE

All interested persons have agreed that the objective should be as comprehensive as is consistent with the main emphasis, which must be the winning of men of Christ. Consequently after much thought the commission feels justified in setting forth the following as the proper aim of such an undertaking.

I.

To place renewed emphasis on the *fundamentals of the gospel*.

II.

To intensify the vision and to stimulate the propaganda of *American evangelical Christianity*.

III.

To emphasize the need of and to encourage the most efficient forms of *pastoral evangelism*.

IV.

To arouse the church members to a proper sense of their personal responsibility and need of training for *individual evangelism*.

V.

To embrace the great opportunity of reaching for Christ *the students of our educational institutions*.

VI.

To challenge the youth of the country to the work of the *gospel ministry and missions*.

VII.

To stress the ideals and activities of *Christian stewardship*.

VIII.

To elevate the standard and to safeguard the work of *a sane and thorough type of evangelism*.

RECOMMENDATIONS

The commission, relying upon the divine guidance in its work, respectfully reports the following recommendations for approval:

1. *Resolved*, that the secretaries of the various denominational committees make a mutual exchange of all literature published by their respective committees, and of all resolutions pertaining to evangelism passed by their respective ecclesiastical bodies.

2. *Resolved*, that the several national denominational committees report to the secretary of the commission some definite method of financing their own work, and also of making at least some small contribution toward the support of the work of the commission.

3. *Resolved*, that the national denominational committees are advised and urged to secure the organization of cooperative evangelistic committees in the various districts, conferences, synods, etc., with a view to furthering both the work of their own denomination and the federation of the forces and resources of all the churches for concerted evangelistic work.

4. *Resolved*, that the action of the executive committee of the Federal Council at Columbus, Ohio, authorizing the Commission on Evangelism through its own executive committee, to promote a nation-wide movement of evangelistic endeavor, in cooperation with the various denominational committees, is hereby confirmed and emphasized, and that the various denominational committees be urged to promote by every means in their power this nation-wide movement of evangelistic endeavor.

5. *Resolved*, that the executive committee of the commission be and hereby is authorized to hold conferences with the several denominational committees in order to consider the methods of work of each denomination, to secure definite denominational action upon plans submitted, and to develop concerted action in connection with the nation-wide movement.

In behalf of the commission,

WM. H. ROBERTS, *Chairman*

REPORT
of the
COMMISSION ON THE CHURCH AND
SOCIAL SERVICE

THE REPORT OF THE COMMISSION ON THE CHURCH AND SOCIAL SERVICE

I.

The Work of the Commission

This commission held its first meeting of the quadrennium, for organization, on April 10, 1913, under the leadership of its chairman, the Rev. Josiah Strong.

SPECIAL COMMITTEE ON THE CHURCH AND COUNTRY LIFE

Its first action was the appointment of a special committee on the Church and Country Life, with Gifford Pinchot as the chairman and with the employment of the Rev. Charles O. Gill as field investigator.

Mr. Gill spent three months of the year 1913 in Europe, under appointment both as representative and investigator for the Federal Council and as a member of the American Commission for the Study of Agricultural Cooperation in Europe.

Under the authority of the administrative committee of the Council the surveys and investigations of Mr. Gill in Vermont and New York state were published under the title, "The Country Church, the Decline of its Influence and the Remedy."

Following this, Mr. Gill established his headquarters at Columbus, Ohio, and began a survey of that state. Meanwhile, at the meeting of the executive committee in Richmond in 1914, it was voted by the executive committee that this committee should be enlarged and raised to a full commission of the Federal Council. Its work will, therefore, appear under that title.

INDUSTRIAL RELATIONS

The campaign for one day in seven for industrial workers has been persistently prosecuted through the commission's 600 representatives in various states and, through the cooperative action of the American Association for Labor Legislation, laws which promise effectiveness have been passed in the states of

New York and Massachusetts. It is expected that several other legislatures will pass similar measures in the near future. The document entitled "Continuous Toil and Continuous Toilers, or One Day in Seven for Industrial Workers" contains a statement of the gravity of the situation by John A. Fitch, and is one which should be in the hands of all Christian people.

In cooperation with the Lord's Day Alliance, effective help was rendered the New York Letter Carriers' Association and the Letter Carriers' Association at Washington, D. C., in securing Sunday rest. Dr. Carroll of the Washington office was also invited to further the retirement measures for aged and infirm federal employees "with a view to action such as shall carry out the spirit and intent of the utterances of the Federal Council relative to the old age of the workers."

The observance of Labor Sunday has been promoted each year. Suggestions for its observance and a printed program have been provided for the use of pastors.

Fraternal delegates have attended the annual sessions of the American Federation of Labor as follows:

Rev. Sydney Strong of Seattle, Washington.

Rev. O. H. McGill, industrial evangelist, of Seattle.

Secretary Samuel Zane Batten.

Secretary Charles S. Macfarland.

Rev. E. Guy Talbott, California.

Secretary Charles Stelzle.

President Shailer Mathews.

In the course of his visitations to various cities the general secretary of the Council has addressed meetings in labor temples and the usual cooperative relation with the organizations of labor in matters which are of common interest and purpose has been continued.

Owing to the introduction of questions regarded as ecclesiastical there has been some discussion in the American Federation of Labor concerning the advisability of receiving fraternal delegates from religious bodies. These difficulties have not been raised in connection with the Protestant delegates. All of our fraternal delegates, in their intercourse with individuals and in addressing the conventions, have been clear in stating the purpose of the churches through this commission to express sympathy and offer cooperation for bettering the moral, religious, and industrial conditions of working men.

At one of the annual meetings Secretary Morrison of the American Federation of Labor rendered this testimony:

The moral effect of the visitation of fraternal delegates from the Federal Council of the Churches of Christ in America to the representatives of labor in the American Federation of Labor cannot be overestimated, and the mingling of such leaders of religion with the leaders of the workingmen is, I believe, bringing about a feeling of fraternity and brotherhood which is elevating and, we trust, mutually helpful.

The meetings of the National Women's Trade Union League have been attended by Miss Louise Holmquist and Miss Florence Simms, representatives of the commission.

INVESTIGATIONS

The associate secretaries of the commission and other members associated with them, have made investigations of the industrial situations at Paterson, N. J., Lawrence, Mass., Gloversville, N. Y., and in the states of Michigan and Colorado. Reports endeavoring to bring out the moral aspects of these industrial strifes have been prepared relative to the situation in Lawrence and in the states of Colorado and Michigan, and in the anthracite region in Pennsylvania.

GENERAL ACTIVITIES OF THE COMMISSION

The commission has placed itself at the disposal of such appropriate organizations as the National Conference of Charities and Correction, the Southern Sociological Congress, the National Child Labor Committee, the American Public Health Association, the American Institute of Criminal Law and Criminology, the Playground and Recreation Association of America, the Child Welfare Congress, the National Municipal League, the National Purity Congress, the National Civic Federation, the Consumers' League, the American Association for Labor Legislation, the National Association for the Prevention of Tuberculosis, the American Social Hygiene Association, the National Prison Committee, the Russell Sage Department of Surveys and Exhibits, the American Sociological Society, the Academy of Political and Social Science, the various schools of civics, philanthropy, and social work, and other similar organizations, and has sent fraternal visitors to their annual meetings.

The secretary and associate secretaries have, in various parts of the country, addressed important meetings of these various social organizations, both national and local. In other cases delegates have been appointed on the part of the commission to attend the meetings of these bodies and to extend the help of the churches. Support has been given to the Religious Welfare League for the army and navy, and arrangements promoted whereby the pastors of the churches in communities where army posts are located and where there are no chaplains, shall give attention and care to the soldiers in such posts.

The commission has thus done a large amount of miscellaneous work of this kind which would be difficult to tabulate.

PUBLICATIONS AND INFORMATIONAL MATERIAL

The commission is constantly responding to the demand of pastors, teachers of men's classes and young people's classes, and especially from colleges and educational institutions, for literature, in response to which the following literature has been prepared and very widely distributed throughout the year:

Volumes:

The Year Book of the Church and Social Service.

The Country Church.

Pamphlets:

Practical Suggestions to a Pastor for Using the Motion Picture.
Christian Work for Men and Boys.

Home Mission Week Program.

The Report of the Commission on the Church and Social Service.
Seven Years of Child Labor Reform.

Report on the Industrial Situation Revealed by the Lawrence Strike.

Congresses, Conventions, and Conferences at the Panama Exposition.

Bibliography, the Study of Social and Industrial Questions.

Platform of Social Principles.

How We Work Together in Town and Country.

What Every Church Should Know About Its Community.

Social Service for Young People.

Continuous Toil and Continuous Toilers, or One Day in Seven for Industrial Workers.

The Church and Modern Industry.
 The Church's Appeal in Behalf of Labor.
 A Plan of Social Work for the United Churches.
 Social Service Catechism.
 Social Service for Adult Classes.
 The South Bethlehem Industrial Investigation.
 The Muscatine Industrial Investigation.
 The Church and Industrial Warfare, being a report on the Colorado
 and Michigan Strikes.
 Reading Lists on Social Questions.
 Suggestions for Labor Sunday.
 Labor Sunday Program.
 The Open Forum.
 Save Our Soldiers and Sailors.
 Christian Conquests through Interchurch Activities.
 Religious Work at the Panama-Pacific Exposition.
 Safety First: Temperance Facts and Thoughts for Temperance
 Sunday from the National Temperance Union.

The commission has also distributed the following volumes which, while not published under its imprint, have been recommended for their informational value:

The Social Creed of the Churches, Harry F. Ward.
The Industrial Situation, Frank T. Carlton.
Christian Service and the Modern World, Charles S. Macfarland.
Spiritual Culture and Social Service, Charles S. Macfarland.
The Christian Ministry and the Social Order, Charles S. Macfarland.
Social Evangelism, Harry F. Ward.
The Church and the People's Play, Henry A. Atkinson.
The Gospel of Labor, Charles Stelzle.
The Social Task of Christianity, Samuel Zane Batten.

and other volumes prepared by the associate secretaries of the commission.

THE ASSOCIATED DENOMINATIONAL SECRETARIES

The commission, considered as a distinct body, has, however, accomplished little compared with its influence in bringing the various denominational secretaries and the denominational social service departments into working cooperation and in securing the organization of new departments and commissions in the various constituent bodies of the Federal Council.

THE SECRETARIAL COUNCIL

The denominational secretaries for social service, acting in their capacity as associate secretaries of the Federal Council commission, have been working with constantly increasing cooperation. As they go up and down the country they frequently appear and act in their capacity as the secretarial representatives of the commission, both in attending national bodies and local meetings.

The secretarial council holds frequent conferences as often as they can be gotten together, sitting together sometimes for more than two days at a time. Some of the matters which have engaged their attention are as follows:

The use of parish houses.

The plans of churches to include provision for social activities.

Cooperation with missionary agencies, such as the Missionary Education Movement.

Social studies in the Sunday-schools.

Exhibits at the Panama-Pacific Exposition.

Cooperation with the North American Student Council for work among students.

The use of motion pictures by the churches.

The development of correspondence courses for preachers.

Cooperation in the work of the Association of Army and Navy Chaplains.

The preparation of a directory of institutional and socialized churches.

Joint campaigns in the interest of social evangelism.

These indicate some of the matters upon which the secretaries consult and carry out their work in common.

The associate secretaries arrange joint campaigns in cities whenever possible, cooperating with the Commission on Federated Movements and the Commission on the Church and Country Life.

Cooperation is now being arranged with the Missionary Education Movement regarding mutual matters of publication. The Missionary Education Movement now publishes the *Year Book of the Church and Social Service*.

One of the important matters receiving the consideration of the secretaries is that of the use of motion pictures. The commission has secured the appointment of a committee representing the various social service organizations, not only of the churches, but of other similar social movements, to secure

among the motion picture concerns educational service to set before the people the various phases of social activity.

A committee on the matter of prison reform has been appointed, which, however, has not as yet reported.

The secretaries have also secured the appointment of a subcommittee on the special question of child welfare.

CONSTITUENT DENOMINATIONAL DEPARTMENTS

The development of the denominational departments for social service has been fully recorded in the *Year Book of the Church and Social Service*, which constitutes a part of this report.

It records remarkable development for a quadrennium upon the part of those denominations which have fully or partially organized departments. It also records the creation of social departments or committees upon the part of several additional denominations, and reveals a deepening interest in the religious consideration of such problems upon the part of those denominations in which such work is accomplished through the boards of home missions, city missions and similar bodies.

Even in denominations in which there are no such organized departments, there is a remarkable increase of interest upon the part of local synods and conferences, and upon the part of local churches and congregations. Moreover, several of the denominations which are unorganized for this work avail themselves of the service of the Federal Council Commission on the Church and Social Service, the Commission on the Church and Country Life, and the Commission on Federated Movements.

Several of the denominational assemblies have, since 1912, adopted the statement of social principles set forth by the Federal Council in that year, in some cases including also statements which interpret and apply the Federal Council utterance.

Full information regarding the denominational work may be secured by consulting, not only the *Year Book of the Church and Social Service*, but also the printed denominational reports of several departments and the records of the various denominational assemblies.

While all these methods of operation vary, two outstanding facts should be noted; the remarkable increase of interest in

this element of the work of the church, and the increasingly cooperative method by which it is carried on through the agency of the Federal Council's commission.

THEOLOGICAL SEMINARIES

The secretary and the associate secretaries have visited many of the seminaries, and Secretary Ward serves as professor of social service at Boston University School of Theology.

A committee, appointed by the commission, serves on a joint committee which will report to the Council on the study of social and industrial questions in the theological curricula.

SPECIAL MOVEMENTS

At the meeting of the commission at Columbus, Ohio, December 9, 1915, the following movement, recommended by the commission, secured the approval of the executive committee of the Federal Council:

THE CONSERVATION OF HUMAN LIFE

BY REV. CHARLES STELZLE

Jesus came "that men might have life, and that they might have it more abundantly." But the life which Christ came to impart was not limited to spiritual things. He came to seek and to save that which was lost spiritually—this was undoubtedly his most important task—but he also came to restore, to conserve and to enlarge that which had been "lost" physically, mentally and socially. He healed the minds and the bodies of those who were sick, he fed the hungry, he brought the dead to life. When he commissioned his disciples to go out in his name, they were given power to duplicate his own works. His commission to the Christians of all times is included in the command: "As the Father hath sent me, even so send I you."

If it is commendable to heal those who are sick it must be still more commendable to prevent sickness. If it is commendable for *one* Christian to conserve life it must be still more commendable for a *thousand* Christians to do likewise. But a thousand Christians conserving human life *collectively* are far more effective than a thousand Christians conserving human life *individually*. Healing disease and conserving life are as nonsectarian as life itself. It is a Christian duty which appeals

to the best that is in all men. Therefore it is reasonable that church members should cooperate not only one with another in this common task, but that they should also cooperate with all others who are engaged in the same task. The church may and should work with boards of health, sanitary commissions, child-saving agencies, charity organization societies, civic leagues, and all other groups which have as their supreme purpose the conservation of human life.

In order to make this entire task in the name of the church more effective it is suggested that a movement for the conservation of human life be inaugurated by the Federal Council of the Churches of Christ in America through its Commission on Social Service, this commission to make a comprehensive study of the entire subject as it relates itself to the command of Jesus, that not only should life be given to men, but that their life should be more abundant.

The findings of the commission should be accompanied by a definite program to be carried out by the churches of America, locally and nationally, wherever this program may be practically applied. Among the features to be investigated by the commission are the following:

- The prevention of the enormous death rate among babies.

- The reduction of such child labor as is an injury to life and health.

- The blight upon our national life of women engaging in such industrial tasks as will unfit them for the duties of wifehood and motherhood.

- The lack of a living wage for industrial workers.

- The sanitary conditions in homes and factories.

- The cost of living.

- The enactment and enforcement of pure food laws.

- The ravages of sickness and death due to the manufacture and use of intoxicating liquor.

- Dangerous trades and occupations.

- Long hours of labor at back-breaking toil.

- Poor and insufficient food.

- Bad housing conditions.

- The lack of proper medical treatment.

- The unusual and unnecessary strains of life.

In three hundred and fifty years the average length of life in Europe has doubled. But scientists tell us that human life in this country may be extended an average of fifteen years in a single generation. In other days, when great plagues swept over vast areas, carrying off thousands to their graves, the philosophers and scientists thought that this was God's way of keeping down the growth of population and

destroying the "unfit." To-day we no longer talk merely about the "survival of the fittest"—we are also concerned about the "revival of the unfit." It is to this large task of the conservation of human life, that the church, in obedience to Christ's command, should consistently and persistently address itself.

This movement was referred to the secretarial Council and has since been placed under the direction of Rev. Charles Stelzle by vote of the administrative committee of the Federal Council.

THE ADMINISTRATION OF THE COMMISSION

The commission has suffered in its work because its administration could only receive such attention as could be given it by the general secretary of the Council and the voluntary services rendered by the denominational associate secretaries.

On March 1, 1916, a special meeting of the commission was called by the acting chairman, Rev. Worth M. Tippy, for the purpose of considering future plans and administration. This meeting was largely attended. It approved all of the activities and procedure of the Secretarial Council.

A committee on ways and means was appointed to secure additional financial resources. A nominating committee was appointed to search for an executive secretary who should give his entire time to the administration of the commission.

As the result of subsequent conferences the administrative committee of the Federal Council was invited to secure the services of Rev. Charles Stelzle as field secretary for special service, with the understanding that Mr. Stelzle should be at the disposal of the Commission on the Church and Social Service for as large a proportion of his time as might be possible. Mr. Stelzle was on June 15, 1916, elected as field secretary by the administrative committee, with the provision that part of his time should be given to the service of this commission, and he began work on July 1, 1916.

The nominating committee has not as yet reported a suitable candidate for the executive secretaryship, and the work up to this time has been carried on by Mr. Stelzle and the general secretary of the Council.

It is believed, however, that the commission is now on the way toward the fulfilment of its opportunity. During the quadrennium various denominational departments have

been organized and strengthened. The various assemblies of the constituent bodies of the Federal Council have revealed the influence of the work of the commission, and it is believed that the churches of the Federal Council are now ready for the consummation of the plans and program of the commission as they have been steadily urged by those who, in 1908, presented the memorable report at the first quadrennial council of the Federal Council.

This report has not gone into the detailed work of the commission and its constituent departments because this has already been so fully formulated in the Year Book of the Church and Social Service, which has covered the whole field of social work in the churches in a very comprehensive way, and which is herewith submitted as a part of this report.

In closing this section of the report grateful tribute may be best rendered to the chairman, Rev. Josiah Strong, by presenting the following actions taken by the commission.

ACTION OF THE COMMISSION

The name of Josiah Strong will ever hold a high place among the seers and Christian leaders of the later years of the nineteenth century and the first decade of the twentieth century. Eternity alone can adequately measure the influence he exerted through pen, voice and counsel in awakening the church of Christ in America, and beyond the seas, to its responsibility as the supreme instrumentality to advance and give to the world a vital message and example as to the mission and purposes of the kingdom of God.

By birth, education and early associations, his spirit caught the dreams and far sweeping outlook of the great Middle West in the years when it came to national leadership. It is from his early pastorate in Cincinnati that we date the beginning of activities of service that deepened until the close of his life. While in Cincinnati in 1885, he brought together a notable group of men who met in his church as an "Interdenominational Congress," to discuss problems relating to the life of the city. It was in these days that he gathered the material that his deft pen wove into the pages of his first and most widely circulated book, "Our Country."

The success of this book at once gave him a national reputation. His life-long friend, Washington Gladden, has said, "Dr. Strong had the gift of Gladstone in making financial figures romantic and exciting. The United States Census became in his hands a stirring tale of human interest; the dry details of sociological reports sprang into

living realities. I doubt whether any one so fully invested statistics with vital significance."

Following the great meeting of the World Evangelical Alliance in New York in 1873, a group of prominent ministers and laymen, feeling that the time was propitious to make the United States branch of the Alliance a more vigorous instrumentality than it had been in advancing the cause of Christian unity, began a quest to discover the best man to have charge of its executive and secretarial responsibilities. To this position Josiah Strong was called in 1886. His labors were fruitful in many directions. Book after book came from his pen. He arranged the program of conferences in Washington and Chicago of country-wide influence. His alert mind was fruitful in suggesting plans of federated effort, in city and country, that are now coming to more complete fruition under the inspiration and help of the Federal Council of the Churches, which in its development has absorbed the work and aims of the Evangelical Alliance.

Dr. Strong was one of the little group of men that in 1894, with hearts burdened with a sense of the responsibility of the churches to reach and minister to the soul want and physical environment of the unchurched multitudes, especially in the great cities, founded the "Open and Institutional Church League." In this comradeship he will be remembered as one of the pioneer founders of the Federal Council of the Churches of Christ in America. This great fellowship will not fail to best conserve beyond all other instrumentalities the name and labors of Josiah Strong as one of the great seers of his day and generation and a leader in the work of unifying the Christian forces of our country.

As chairman of the Federal Council Commission on Social Service its members place on record their tribute of affection and thanksgiving to Almighty God for the gift to the church of which Christ is the Head, and to the world, of his life of eminent usefulness.

In the long and trying illness that closed his earthly career, his radiant smile and hopeful words were a constant benediction. One who ministered with unstinted devotion and love at his bedside says, "The words most often on his lips were 'The Kingdom is coming.'"

Rejoicing in the inspiration of his life and its victorious faith, we would dedicate ourselves anew to the service to which Josiah Strong gave the strength and genius of his Christ-filled soul. To those who stood nearest to him, companions in the service he rendered in the name of the Master, there is given the consolation of memories bright with immortal hope and the assurance that to their beloved has been given the welcome, "Well done, good and faithful servant."

II.

The Year Books of the Church and Social Service

The second section of this report consists of the *Year Books of the Church and Social Service*, the first of which was issued by the commission in 1914, and the second of which was published in 1916 by the Missionary Education Movement. These volumes set forth, in full detail, not only the work briefly outlined in Section I. of this report, but the entire social movement of the churches, with full informational material for the use of pastors and social workers.

III.

Statement of Principles

The work of this commission, thus recorded, is simply the realization of clearly discerned fundamental principles. Recognizing the importance of a statement of these principles, which may be extended and modified from quadrennium to quadrennium, to express the living social faith of the churches of Christ in America, and which may be lifted up before the nation as the goal of a great endeavor, your Commission on the Church and Social Service recommends the adoption of the statement of social standards, which follows.

In considering this statement, it should be remembered that the task of the Commission on the Church and Social Service is specific and concrete; namely to set forth and emphasize the social mission of the church. Our report is one of a comprehensive series, and should be studied together with such reports as those of the Commissions on Evangelism, Temperance, and Missions, in order that it may appear in its proper light, relationship, and proportions.

We desire also to state clearly at this time that in speaking of the churches in this report we do not mean the ministers, except as they are the chosen leaders of the churches. We emphatically wish to impress the sense of responsibility for social service equally on the laymen and laywomen.

SOCIAL STANDARDS

The Federal Council of the Churches of Christ in America expresses again the deepening conviction that the scope of the gospel and the program of the churches must include the creation on earth of a Christian civilization, organized upon the ethical teachings and controlled by the spirit of Jesus Christ.

In addition to the unquestioned historic mission and work of Christianity with the individual, we understand this to involve certain great social accomplishments; that among these are: the abolishment of war; the transformation of the dangerous commercial rivalries of the nations into a just and brotherly cooperation; the coming together on terms of equality

and justice of capitalist, employer, workers, and the consuming public in brotherly cooperative effort, and the shifting of industry from the basis of profits up to that of human welfare; the lifting of the women of the world to a position of freedom and equality with the men of the world; the destruction of the curse of strong drink; the control of the infectious diseases which afflict humanity; the control of the vices of the race; the removal of the handicap of poverty from submerged millions of people of all nations; the uplift of backward races and their freedom from the permanent and enforced domination of more powerful peoples; the extension of democracy throughout the earth, and the development of its efficiency and honesty, with supreme emphasis upon the spiritual values of human life. Many of these objectives, perhaps all of them in their wider reaches, are the work of generations; but they are within the power of human effort when sustained and scientifically organized, and henceforth they are to be ever before the churches. They call for faith and consecrated endeavor on an unprecedented scale.

In particular and immediately, the Federal Council of the Churches of Christ in America stands:

1. For equal rights and justice for all men in all stations of life.
2. For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
3. For the fullest possible development of every child, especially by the provision of education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. For conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.
10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

In the attainment of these objectives the Federal Council stands for the unselfish cooperation of the churches with what is being done for the welfare of every community; and nationally, for a free church in a free state, vitally concerned for social progress, working openly and in fullest cooperation, and seeking no special privileges.

It is not the province of the church as an organized body to dominate, or to attempt to dominate the state politically, or to control specific legislative action; but it is its province to set forth and interpret the principles of the gospel of the kingdom of God so clearly to the entire life of the nation, that its citizens shall be moved to make the state, its politics and its legislation, the practical expression and realization of those principles.

We realize that the churches of the different denominations vary in the directness of their social action. Our insistence is not at this point. We are, however, insisting that Christian principles shall be made to prevail. We are not concerned, in directing our appeal on a particular issue to the churches, as to whether that term shall be construed as ecclesiastical bodies or as groups of Christian men and women. That is not a question for the Federal Council but for each constituent body or church to determine.

IV.

Recommendations for Action

As a program for action during the next quadrennium, to be carried forward cooperatively with the denominational commissions and agencies, your Commission on the Church and Social Service offers the following recommendations:

EDUCATION FOR SOCIAL SERVICE

We call the attention of the churches to the vital importance of the educational function of the churches in social service.

It is the opportunity and duty of the church, and within its power, to indoctrinate its members with the social ideal of Christianity, and to inspire the world to its accomplishment. Such indoctrination should be carried vigorously into pulpit, Sunday-school, young people's societies, missionary societies, and into the religious press. We recommend an aggressive and continuous effort to train our youth to be effective Christian citizens in our democracy; and in particular, to interest them in the enlarging activities of municipal governments looking towards higher ideals of public welfare.

This commission also urges upon church members that they take their political responsibilities seriously, and upon pastors that they emphasize in their teaching that it is fundamentally important in a democracy that every citizen should give serious thought to political problems, especially those of his city and state. A church as a church, a pastor as a pastor and as the representative of a number of individuals with varying opinions, need not take part in partisan politics. But decency and purity in politics, and the selection of intelligent, honest and courageous men and women to assume the responsibilities of political office are clearly matters which are not only necessary to the continuance of democracy, but essentially religious. And there is nothing that will make social and religious progress more sure, more sound and more rapid than the persuading of our ablest and boldest young men to enter

the profession of the ministry, of social work, and of politics, as trained Christian soldiers.

In their relation to public officials, ministers, evangelists, and ministers' associations are urged to reduce the prevailing attitude of criticism toward public servants and to adopt one of sympathy and cooperation, reserving public attacks, as workingmen reserve the strike, to be used only as a last resort. The remarkable advance in municipal government in the United States during the last decade justifies such a change of attitude.

In every center of population there should be some organized method of training church members for voluntary service to the community. This can be accomplished by federated churches in conjunction with local social workers and educational institutions. It is possible to get such training in rural communities through institutes, conducted jointly by the churches and the state forces of education.

Closely related to this is the opportunity which the local churches have of sending workers into the social movement in their communities; workers instructed in the social idealism of Christ and inspired by the spirit of human love, which is the spirit of social justice and social service. The church cannot offer adequate service to all its people, and it should never offer inconsequential service to anybody; but it may do invaluable work by encouraging many of the members to take up community work, loaning them, as it were, in Christ's name.

We would stress the contribution which the churches may make to the strength of society by a greater emphasis in the Sunday-schools upon the moral instruction of the youth, particularly in the virtues of personal integrity, dependableness, largeness of effort, and efficiency in work.

We would reaffirm that the church's ministry to the inner life, is of fundamental and supreme importance. Nothing that it can ever do in social action is so vital as that it continually pour into society a stream of spiritually awakened and disciplined men and women. This is its greatest social service. But it is equally true that social service is absolutely essential to a vital and truly Christian spirituality.

ORGANIZATION FOR SOCIAL SERVICE

A difficult task of organization confronts the churches be-

fore they can exert their maximum power for the reconstruction of society.

In the local church this involves provision for instruction in social service in its program of religious education; the creation in every church of a department or committee dealing with poor relief, unemployment and reconstruction of submerged homes; the enlargement of the church as a social center for the people, and provision of suitable rooms for such purposes, preferably in parish houses; the establishment of neighborhood work suited to the needs of the parish, and based upon intimate neighborhood studies; the creation of highly developed churches in crowded neighborhoods and among immigrant populations; the affiliation of the church with the social agencies of the community.

The first step in social service is to learn facts as a basis for judgment and for use in convincing people of the need of action. Facts are the most powerful kind of argument. Churches should be cautious not to take or urge action before they have sufficient and reliable information to enable them to proceed wisely, but they should leave no stone unturned to learn all that can be learned about conditions and people in whom they should be interested. Every church should assume responsibility for the spiritual and social welfare of some neighborhood and should make intimate studies of that neighborhood. It should also share in studies of its community as a whole with a view to community enlightenment and action. The neighborhood social survey, whether in city, town, or country, is essential to coming into harmonious contact with those who are not in touch with churches and most need their service. On the other hand, it is a means of bringing people and social agencies into contact with each other and so bringing about a higher appreciation of the meaning of religion and the sympathy of the church.

After the organization of the local church for social service, comes community-wide organization of churches into federations. Our Protestant churches can never realize their greatest influence until they are federated. When they are not united they are like unrelated battalions and divisions fighting a united and powerful foe. A certain humiliation and distrust also rests upon them. But when they federate, a new respect and confidence attaches to each local church and each denomination, and the united churches of Christ in

a community at once assume a position of real power for every good work.

To be effective, federations must be strongly organized, with the best possible leadership, with sufficient financial backing, and with a thorough committee system. The committees or departments dealing with social service should be composed of exceptionally strong and experienced social workers, widely representative, men of judgment, men who know their community and have its confidence. Their first and supreme effort should be to establish cooperative action with agencies already in existence, although they should not hesitate to promote new forms of service.

A SPECIFIC PROGRAM OF GENERAL SOCIAL WELFARE

It is apparent that the work in which churches within certain areas should be engaged, must be determined in part by local or sectional needs.

There are some problems that are common to all communities, such as housing, social vices, and recreation. Beyond this, however, there are many problems that are acute in certain localities. The race question belongs to many sections, but is especially urgent in some Southern states and a number of Northern industrial centers. The presence of large numbers of immigrants massed in the cities creates a serious problem. The far West holds in its hands the peaceful relations of the United States with the nations of the Orient. In the country the problem of overcrowding is not such an acute question. In the city it is immensely important and difficult.

It is to be kept in mind also, that those forms of service which do not have the advantage of striking appeal, and which may never reach the public eye, also the vast unseen work of Christian people who go about doing good in neighborly ways, constitute social work in which every one may join, and that they bulk larger for the public good in the aggregate than other more highly organized and apparent forms of community action.

With these differentiations in mind, we recommend in the general field of social welfare during the next quadrennium that along with other forms of social service the churches concentrate the attention of their members, or at least put

stress, upon unemployment, housing, recreation, commercialized vice, prison reform, temperance, international peace, and the equal status of women. Two of these recommendations are under the province of other commissions, but they lie within the field of social service.

UNEMPLOYMENT

Unemployment is of three kinds: a constant factor of unemployment due to readjustments in work, inefficiency, old age, misfortunes, changes in residence, immigration, and to young people entering upon their life-work; unemployment due to the slack periods of seasonable trades; unemployment due to industrial depression. In times of panic these combine to form a situation of the gravest danger.

We urge upon our churches that they first do the things nearest at hand: that they help their young people to their first employment and that they watch over their early industrial experiences, to safeguard their welfare and to better them, and that they give constant attention to the unemployed in their own congregations. When a period of unemployment due to industrial depression strikes a community, it is immensely important for the churches to organize in a great way, to meet the emergency in their congregations, and to participate in community-wide efforts to relieve the unemployed.

But more important than helping the unemployed is the study at all times of the reasons for unemployment and of methods for its avoidance. We should spread a knowledge of facts about seasonal employment, and its serious consequences in the homes of laborers, and we should urge upon employers that they seek to devise methods by which their establishments may run the year round. We should study the influence of immigration upon unemployment and upon the standards of living of American labor. The shortening of the long-hour work-day and the abolition of seven-day work will tend strongly to the relief of unemployment and should be pressed vigorously throughout the land. Our churches should be on the alert to know the extent of seven-day work and the exhausting work-day in their midst, and to use every influence against them.

The present moment, when the industry of the nation is at flood-tide, when the problem is not to find work but to get workers, is an opportune time in which to think through the

problems of unemployment in order to obviate future crises so far as that may be possible, and to prepare for an emergency of unemployment, should it arise.

But above all, it is necessary for the church to proclaim to the nation, until it be embodied in law and custom, the principle that the right to work is a spiritual necessity, that the exercise of this right makes for spiritual development and the denial of it entails spiritual disaster.

HOUSING

The problem of housing, stated briefly, is to secure for the masses of the nation, particularly those who live in tenements, good homes for their families at reasonable rental, with sufficient sunlight, breathing-space, and pure air, and with protection against fire, disease and vice. These can be assured with certainty only by legislation governing the construction of buildings, and through constant inspection by public officials; although humane and public-spirited landlords have it in their power to make the work of public regulation easy and, in their own tenements, unnecessary.

While the movement for housing is now firmly established in older communities, it is an ever-present problem in new and rapidly growing cities. It is vital that housing regulations should be established early in the growth of cities before living conditions become bad, and before it may become necessary to enforce difficult and expensive alteration.

It is often thought that housing is exclusively a problem of congested areas of cities, but it is also acute in other places. Wherever there is poverty and ignorance, there is sure to be a poor home environment. River towns have their house-boat and shanty populations, living in conditions unfavorable to the well-being of children, and the inhabitants of large rural areas in some states are wretchedly housed.

The churches have a large opportunity in the matter of housing, difficult indeed, one in which intrusion is resented, one which cannot be met alone, but which requires the concerted action of citizens and public officials. The churches may act directly upon the problem: first, upon owners of tenements who are members of churches; second, upon homes which the churches are working to uplift. Bad housing, particularly insanitary conditions, is partly a matter of low ideals. In such homes the church may have large educational influence.

Bad housing is also directly related to low wages and irregular employment, so that in working for a living wage and against seasonal employment, churches are at the same time dealing with the problems of housing. However, the primary matter is to secure proper legislation governing the construction of houses and tenements, to provide for thorough and constant inspection, and to see to the enforcement of housing codes.

RECREATION

The importance of the leisure time of the people, and the function of recreation in social well-being, is increasingly apparent. The universal tendency to reduce hours of labor accentuates this fact and makes it incumbent upon communities, including churches, to help people who are released from toil to a beneficial use of their leisure hours.

The true purpose of recreation is to re-create body, mind and spirit, to give happiness, to upbuild the whole character and personality. To secure wholesome and abundant recreation for all ages, to assist in coordinating the recreational agencies of a community to this end, to enlarge the churches as neighborhood centers, to attack and to aid in purging vicious commercialized recreation and vicious private recreational organizations, is not only of extreme importance but is also to work together with God.

A direct way in which the churches are in a position to contribute to this need is by enlarging their work as neighborhood centers. Their possible contribution is very significant, due to the fact that there are 207,728 Protestant churches in the United States, and that they are thoroughly organized and firmly established in the heart of every community.

The attitude of the church to recreation instead of being critical and negative should be sympathetic, positive, and aggressive. It should be contended that it is Christian service, a natural expression of Christian love.

We would also point out the fact that a church which is a real neighborhood center will be filled with people, particularly with young people and children, and that this will give to such a church its great opportunity for evangelism and religious teaching. If the social work of such churches is housed in suitable rooms, preferably in parish houses, and the quiet of the sanctuary for worship is protected, such social and

recreational life will never be objectionable, but rather, uplifting and inspiring.

COMMERCIALIZED VICE

Nothing lies more clearly within the proper field of churches than the diminution of personal immorality and the cultivation of personal purity. Men, particularly young men, must be frankly and frequently told that the prime responsibility for personal impurity rests upon them. Only by the adoption of the highest standards of religious morality throughout the community can this evil be successfully checked.

It is a constant function of churches to seek for the fallen, to succor them, and to bring them back into purity of life. But the social evil has wider implications. It is related to bad housing, unfortunate home surroundings, inadequate and unprotected public recreation, and particularly to low wages. When a girl's income in department store, office, or factory is below a living wage, she is at once thrown into great temptation, in ways easily understood, and those who are weak go under. Employers must be caused to face this danger of low wages for girls in all its terrible bearings.

Every American community must find its way to a program regarding this evil by continued study and experimentation, particularly in its commercialized aspect. Much has been accomplished in the way of eliminating vice by the work of commissions that have been appointed in our principal cities. Restricted districts have been closed, organizations of men trafficking in women have been broken up, and many of these male offenders sent to the penitentiary. But because of the difficulty of the problem and because efforts have been largely intermittent and unsteady, the accomplishments have not been equal to the desperate needs.

In dealing with so vexing and dangerous an evil, great determination, great humanity, continuous action, and wide cooperation are required. An arduous work of education, involving churches, schools, Christian associations, parents, physicians, social agencies, and public authorities, is to be developed. Police authorities and courts have an important function in destroying the cadet system with great severity, as well as the commercialization of this vice, and in enforcing whatever measures are required for police control. The church

must tirelessly urge this effort upon a reluctant public, and it must endeavor to see that a human and redemptive spirit animates all that is undertaken.

PRISON REFORM

The nation is entering a new day in prison reform, involving honor systems, self-government, labor colonies, road work, farm industrial prisons, employment of county-jail prisoners, separation of youth from hardened offenders, the probation system, preventive work, in place of the dreadful penal system of the past. The great significance of this reform is that it represents the application by the state of the principle of redemption to these unfortunate men and women.

This movement too often has the bitter opposition of corrupt and corrupting politicians, and of those who do not believe in the redemption of criminals but rest satisfied in their punishment. Therefore the churches and the people of the churches individually, should study prison reform, should be patient during the experimental stage of the new method, and should rally everywhere to the support of the movement. Prison Sunday should be observed in some effective manner, and representatives from reformatories, farm colonies, and prison reform associations, should be brought before the brotherhoods of the churches.

Radical changes have also taken place in the methods of dealing with children who have to be brought before judges and magistrates. The old formal trial system has been done away with, children and parents come into closer personal relations with judges; decisions are based not merely on testimony given in court, but on facts which can be obtained only through investigation by competent persons in neighborhoods and homes; as often as possible, commitment to institutions is avoided, and children are placed under the care of friendly probation officers, who can help them to overcome the depressing circumstances in their environments.

These fine principles of action are happily spreading also to the treatment of delinquent adults. Churches should heartily support the establishment of children's courts and their conduct along these lines. Church members should be made familiar with the procedure, and many of them can aid the courts as volunteer probation officers and in other ways. The churches should study the jails and prisons in their com-

munity and should insist upon the proper segregation of prisoners. They should visit all prisoners, forming personal acquaintance with them and finding them employment on their release. Beyond all, they should study the causes of delinquency and crime and should initiate and encourage all preventive measures.

THE EQUAL STATUS OF WOMEN

No movement of modern times or of any time is greater or more vital to the welfare of society than the struggle of women the world over for freedom and for equality of opportunity and status with men. The great war, which has forced millions of women into employments formerly held exclusively by men, has greatly hastened the issue.

The church has been backward in the application of the principle in its own organization and work. It should stand unhesitatingly for equality of opportunity of women with men, and for the social readjustments which are necessary to its accomplishment.

The church holds that the normal relationship of the sexes is to be found in marriage and parenthood, and that women can never enter a vocation more exalted and more necessary to society as motherhood. It hopes that the home may not be endangered by these changes, but rather strengthened, since it will finally rest on a firmer basis of justice and fair dealing.

We urge the importance of training our boys to be good husbands and fathers as carefully as girls are trained for wifehood and motherhood. The same laws of chastity are binding upon each, and the two must live together in marriage upon a basis of intelligence, mutual considerateness, and justice. At present the woman is at a disadvantage even in the home, the citadel of her influence.

In the present crisis of the relation of the sexes, due in part to the culmination of the movement for the freedom of women coincident with the economic changes of the war, we urge that the churches lend their aid to the women; that they use their utmost endeavors to protect the home and to safeguard those women, particularly those girls, who go out from it into industry; that they stand for the principles of equality of recompense where there is equal service, and for full freedom of entrance into the world's work; that they reinforce the spirit of chivalry towards women under these changed conditions.

V.

Industrial Conditions

For eight years the churches of the Federal Council have been proclaiming certain standards in the industrial world. Other agencies have been working to the same end. As a result of this joint agitation and education, some improvement in conditions can be recorded. The amount of seven-day work has been lessened. Accidents are being prevented and occupational disease is being reduced. The principles of social insurance are being applied generally to industrial accidents. The imperative for a living wage is being increasingly recognized. Profit-sharing is increasing in favor. The initial measures to eliminate unemployment are being taken.

The task of securing Christian standards in industry must be pushed to completion by the churches and other allied forces. In particular, there is most urgent need to relieve large groups of toilers in both agriculture and industry from the physical and moral consequences of inadequate income and the exhaustion of fatigue.

OVERWORK

Comprehensive investigations conclusively demonstrate that overwork impairs health, intelligence, morality, and religion. In the past four years the Federal Council has helped to secure "one day of rest in seven" for many thousands of workers. There are still thousands more who are unable to enjoy that fundamental right. In the past year many thousand industrial workers have gained a reasonable work-day, but many others are still struggling for it. In some industries they are still protesting against the twelve-hour day, and even longer periods of labor. Science has demonstrated that fatigue lowers the resistance power both of the body to disease and of the moral nature to the contagion of evil. Therefore overwork is a foe of the spiritual life which the churches must help to destroy.

Besides demanding release from overwork with its consequent fatigue, industrial workers are also demanding the right to leisure in order that they may have the opportunity for recreation and improvement. Increasingly they are discovering that "My people are destroyed for lack of knowledge."

The church has spent much toil and money in providing higher education. Its membership is increasingly an educated group, yet the toiling mass of mankind was the rock from which it was originally hewn. With this history behind it, if the church should stand aloof from the struggle of the industrial toilers of to-day to better themselves, and to secure time and strength for the discipline of education and the advantages of culture, both moral and spiritual, it would be recreant to its history and mission. Because the teachings of Jesus demand the largest opportunity for all, because their application means both the brotherhood of leisure and the brotherhood of toil, we call upon our churches to support the efforts of industrial workers to secure release from overwork.

A LIVING WAGE

The Federal Council has declared for a living wage as a minimum in every industry. Various scientific studies of wages and standards of living have revealed the fact that an alarmingly large proportion of our wage-workers are not getting such a wage.

The results of the lack of a living wage must be reckoned in social terms. Low wages mean under-nourishment, limited intellectual opportunity, and the breakdown of the family circle through forcing its members into industry. Individually the church constantly faces these starved and weakened lives. The sum total of them constitutes a grim set of facts for the community to face. Destitution and pauperism, the extreme forms of poverty, find their largest single cause in the fact of inadequate income.

The area of low income is the area of bad housing, where, in filth and dirt, disease originates and contagion spreads. The mortality maps of our city health departments show the highest death rate in proportion to the population to be in the sections where the lowest paid workers live. Their under-nourished bodies are unable to resist the attacks of the diseases which are bred in their insanitary surroundings. Delinquency, like disease, breeds heaviest in the region of low income.

Nowhere else is it so prolific. From the homes of the poor come the largest proportion of juvenile delinquency.

These facts challenge the church to action. The Scriptures declare that the harvestman who labors in the field must be the first to get a share of the crop. It recognizes the same right even for the dumb beast: "Thou shalt not muzzle the ox when he treadeth out the corn."

It is the immigrant wage earners who have borne the brunt of the effects of seven-day and twelve-hour work and of a wage that would not provide a fair standard of living. After two recent spontaneous outbreaks of violence by foreign-speaking workers, investigation uncovered conditions of living that outraged humanity. The American sections of those communities were shocked. They had been both ignorant of and indifferent to the lives of their neighbors. How can the immigrants be brought into harmony with our institutions if they are to be held down below our standards of living, or are to be permitted to lower them?

It is our bounden duty to declare to the industrial leaders of the nation that no urgency of industrial competition in the economic warfare that looms in sight as a consequence of the present European struggle can possibly justify the economic exploitation of the immigrant. In our strength we are the keepers of our brothers. We cannot live off their lives.

UNEQUAL DISTRIBUTION OF WEALTH

Out of many of the very industries that pay inadequate wages great fortunes are being built. To their makers the Scriptures utter words of warning: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not his work."

Against such injustice the Christian conscience must protest, for it means poverty, bitter struggle, loss of opportunity, and social unrest. It must find a way to remove them. The measures that are now being used to this end are trade agreements between employers and organized workers, the minimum wage, profit-sharing, cooperative ownership and management.

We urge upon the members of our churches as employers, investors, or wage-earners, to do everything that lies in their power to initiate and promote measures and movements that

make for the realization of the standard of a living wage as a minimum in every industry, the highest wage that each industry can afford, and the most equitable division of the product of industry that can be devised.

We call upon our members to interpret and apply the principle of stewardship to the whole of their incomes and property, both as to acquisition and use, and always in relation to the needs and rights of others. We insist that the stewardship of property carries with it the obligation to supervise and moralize all property, and to consecrate its use to public welfare.

INDUSTRIAL DISPUTES

The industrial question is at bottom a question of human relations. The present industrial system with its rapid extension of corporate ownership and management has separated owners and employees into two groups and depersonalized their relations. This multiplies the opportunities and conditions for misunderstanding, friction, and strife. No adjustment of hours and wages alone will solve the industrial question. There must be full recognition of the personality and rights of all, with multiplication of contacts between management and workers. The churches have often the opportunity of bringing about such contacts in their own fellowship.

The Federal Council stands for "adequate means of conciliation and arbitration in industrial disputes." Therefore it is the duty of the churches to urge that society substitute judicial processes for violence in the settlement of industrial dispute. It is the higher duty of the church to permeate the industrial world with the spirit of conciliation and to press for the adoption of such methods of conciliation as will prevent industrial disputes from developing into industrial warfare.

VI.

Industrial Democracy

Notwithstanding the improvement in conditions of industry in the last four years, during the same period the nation has witnessed some extremely bitter and wide-spread industrial struggles. These have raised not only the question of industrial conditions but also the deeper issue of industrial relations. The struggle of the group of toil is not merely a struggle for more of the comforts of life; it is also a struggle for the expression of their personalities in their work, as they have come to express them in government. It is the demand for industrial democracy. It is impossible, without conflict, that men should have the right of the ballot in government, but should possess no similar right as workers.

In the face of this conclusion, however, the industrial horizon is heavy with the clouds of impending conflict. There is evident a wide-spread and persistent attempt not only to check the spread of industrial democracy, but also to destroy or nullify those partial expressions of its principles which are now in existence, and to substitute for them a control in which workingmen have no voice. Your commission is convinced that this movement is fraught with great danger to the security of the nation and to the rights of man. It therefore deems it incumbent upon the churches during this quadrennium to give special consideration to the principles of industrial democracy.

With the demand for industrial democracy the churches are intensely concerned, for democracy is the expression of Christianity. When it gives every man a part in the government, it is working out Jesus' teaching of the value of every life. When it binds men in political action for the common good, it is working out Jesus' teaching that life can find its highest value only in service. For the will of God, as revealed in the Scriptures and in our own ideals, is that men should live together in a just and righteous brotherhood of service. It may take generations to work this through to completion, but there can be no shirkings of the task.

The events of the past four years demonstrate the dangers of an undemocratic organization of industry. In several states industrial strife has developed into the horrors of civil war. The failure to realize democratic relationships in industry has resulted in the breakdown of civil government, and the setting up of military power. It has rent churches asunder with ill-will and made it as impossible to maintain the Christian ideal within the church as to maintain it in the state.

The development of Christianity in the church and state requires industrial peace, but there can be no peace in industry, unless justice is realized. What is justice in industry can only be determined and maintained as it has been in government, by the common consent of all concerned. It requires the same application of the teachings of Jesus that has been made in the state. These teachings give the common man a right to participate in the control of industry, even as they give him a right to participate in the control of government.

Recent attempts of employers of labor to work out this principle nationally define industrial democracy as the proportionate participation in the actual management of an industrial enterprise, through their chosen representatives, of all those engaged in it: the owners or stockholders, the directors, and the wage earners.

The first method of realizing democracy in industry is through collective bargaining. This principle is agreed to in the report of the employers' section of the Federal Commission on Industrial Relations. The principle of collective bargaining being generally accepted, the urgent question is, What method shall embody it? It has already been largely worked out in agreements between organized employers and organized workers, sometimes covering an entire industry for a large section of the country. The results, on the whole, have made for true social progress. To those employers and workers, however, who reject this method, the churches must point out that they are under moral obligation to discover some other form of collective bargaining that will make more for the good of their industry and of society at large. The safety and development of the workers, the best interests of employers, and the security and progress of the community all demand it.

The church itself is a large employer. In its capacity as

employer and landlord, through its publishing interests, educational institutions, denominational boards, benevolent institutions, and other business agencies, the church has the opportunity to give a practical demonstration of Christian standards. It should lead and not merely keep pace with the best practises of modern business in matters of hours and wages, in provision for sickness and old age, in developing the principle of cooperation, in management, in the division of proceeds and in ownership. It is imperative that the church in its business enterprises should seek to maintain relationships of confidence and cooperation with the organized workers of those trades. It is both a spiritual and a social disaster for the church as an employer, sometimes competing with commercial establishments, to lower the standards of labor, directly or indirectly. The church as a purchaser of commodities should also be guided by the same considerations.

While the realization of the principle of collective bargaining is the first step in the democratic control of industry, the first means of giving the worker the opportunity to express himself in industry as he does in the state, the church must lead the world of industry far beyond this. Collective bargaining, like all bargaining, is apt to be a struggle for advantage; or it may become a mutual alliance to plunder the rest of the community. Christianity moves up to higher ground. It requires the supremacy of the principle of cooperation in the industrial world. It insists that no group and no combination of groups engaged in the industrial process shall seek merely their own rights or privileges. It demands that every group shall consider its duty to the common welfare, that it shall regard its part in the work process as a ministry of service, and shall ask how it may best cooperate with all other groups to promote the general good. It can tolerate neither the despotism of capital nor the tyranny of labor. When they deadlock in struggle and become oblivious to the public good, its voice must demand that some method be found to express the desires of the whole people and to exert social control.

Christian democracy applied to industry means the development of cooperative relations to the fullest possible extent. The church should therefore clearly teach the principle of the fullest possible cooperative control and ownership of industry and the natural resources upon which industry de-

pend, in order that men may be spurred to develop the methods that shall express this principle.

When all who participate in industry shall become co-operators with each other and coworkers with God in the service of humanity, using the materials which he has provided for the common good, and not for selfish advantage, then will industry become a religious experience developing mutual service and sacrifice, the expression in economic terms of the fatherhood of God and the brotherhood of man.

VII.

Conclusion

In these and all other fields of social progress, the church must constantly urge its members to support concrete measures which they believe will serve these higher ends. But it has also a higher task. Its supreme social function is to educate the community in the fundamental spiritual principles which underlie these movements of social progress, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the spiritual power which will make them effective.

Respectfully submitted,

WORTH M. TIPPY,
Chairman

REPORT
of the
COMMISSION ON FAMILY LIFE

REPORT OF THE COMMISSION ON FAMILY LIFE

THE FAMILY INSTITUTION

No proof is required that the family is the unit of society. Nor is there need for any demonstration that monogamous marriage is the only form to be tolerated in civilized society. We may take satisfaction in the support of those anthropologists who maintain that primitive man adhered to this form, but we need not be depressed by those scientists who, on insufficient data, maintain that primitive man followed the rule of sexual promiscuity. Even if marriage be considered an evolution covering the whole period of man's existence on this planet, it is plain that monogamous marriage is the crown of civilization as respects the perpetuation of the family ideal. The institution is bound to survive. Its disappearance would be such a calamity as society will not allow to overwhelm it. If there were no other than prudential reasons for its preservation, these would be sufficient to guarantee its permanence.

The existence of polygamy in the United States, therefore, cannot be permitted, sociologists alone being the judges. There is much reason to believe that in those states which are dominated by the political influence of Mormonism polygamy is surreptitiously practised, though it has been disavowed by some of its former advocates, and though denials of its continued practise are loud and insistent. So long as this suspicion remains, the moral sentiment of this country must express itself in unmistakable terms against the anti-social institution of polygamy. When to the political and sociological reasons for monogamous marriage there are added the injunctions and precepts of Christianity, the demand for unequivocal declarations and summary action respecting the preservation of the family as now constituted cannot be questioned. The duty of the hour is not fulfilled by merely affirming the rational grounds, existent in the very necessities of social order, which should impel men to keep the family institution unimpaired. Though it is incumbent upon us to emphasize these considerations, it is still more imperative that

we present the distinctively religious obligations enforced by a definite revelation through the Holy Scripture and by the specific teaching of Jesus Christ.

While, therefore, we must acknowledge that a great diversity of opinion prevails respecting the best methods of eliminating those influences which seek to destroy the integrity of the family institution, there can be no difference of judgment regarding the requirement for a steady, united, and extensive movement on the part of the Christian churches of America against every agency which assails the home. Nor must this effort be confined to the cultivation of a general sentiment of hostility to the evils which menace our households. The essential basis of the family must be emphasized. The peril involved in any injury to this foundation must be explained. The causes which demoralize family life must be exposed. Successful methods of direct attack on these evils must be devised. Legislative action must be formulated, and then required of those who are in positions to secure it. The power and authority of religion must be invoked, and the churches aroused to a deeper sense of obligation to conduct a campaign of relentless warfare against every form of evil which antagonizes the purity of the home. Such a program must be sagacious enough to command that cooperative activity of the people which alone can give meaning to high-sounding resolutions and impressive exhortations.

Just preceding the message of President Roosevelt to Congress on January 30th, 1905, recommending that the director of the census be authorized by appropriate legislation to collect and publish statistics pertaining to marriage and divorce covering the period from 1886 to that time, a recommendation which was adopted by Congress and put into almost immediate effect, the representatives of various religious denominations had sent a committee to the President urging the necessity of such action. In response Mr. Roosevelt said, among other things:

Questions like the tariff and the currency are of literally no consequence whatsoever compared with the vital question of having the unit of our social life, the home, preserved. It is impossible to overstate the importance of the cause you represent. If the average husband and wife fulfil their duties toward one another and toward their children as Christianity teaches them, then we may rest absolutely assured that the other problems will solve themselves. But if we have

solved every other problem in the wisest possible way it shall profit us nothing if we have lost our own national soul, and we will have lost it if we do not have the question of the relations of the family put upon the proper basis.

Such convictions do not spring from academic theories about the fundamental relation which family integrity bears to orderly society, but from the knowledge that in our day the institution of the family is under serious criticism by its friends as well as venomous attacks by its enemies. The language of Professor Goodsell of Columbia University is none too severe when he says:

The machinery of family life seems out of joint. Far from running smoothly, it has forced itself upon public attention by its creaking friction until its maladjustments can no longer be ignored. The instability of the family is revealed by the marked increase in divorce among all classes and in desertion among the poor. The difficulties of family life in congested urban populations, the undoubted commercialization of vice and its effect upon family purity and integrity; the marked decline in the birth-rate,—these are a few of the problems which cry aloud to the intelligent public for solution. Little by little serious men and women have been roused to an appreciation of the fact that something is gravely wrong in the operation of the basic institution of society.

When educators raise the note of alarm over the decay of the family institution it is not for teachers of religion and the traditional guardians of domestic virtues to neglect their admonitions or to ignore the signs of evil which they see around them. There never was a day when the churches were obliged to speak with a more authoritative tone than now. In order that they may do so intelligently and effectively it is of the utmost importance that they should first understand the current situation, which is succinctly described in a report of The National League for the Protection of the Family, issued in 1915, as follows:

The integrity of the family is menaced by pernicious theories boldly uttered and shamelessly practiced; chaotic conditions of legislation continue and even increase; efficiency of home life is made impossible by marriages of the unfit and unprepared; youth are left to learn the essentials of sex relationships through bitter experience and even irremediable injury; mothers meet maternity and the tasks of child nurture in ignorance and helplessness; intemperance and crime destroy domestic joy; poverty disheartens and needless disease

disintegrates the home circle; and school and church lament but do not remove the defects in the human materials with which they must work.

It is under the pressure of such facts that we present herewith a survey of the changes which have occurred in the family life of this country during its national history, and of the causes which have produced them and the conditions in contemporary life which accentuate them, together with such recommendations as the situation suggests and our judgment approves.

MARRIAGE

The common law of England prevailed in all the American colonies except those originally settled by the French and the Spanish. It was perpetuated in the states after the independence of the country, and many of its provisions are still in force where they have not been superseded by statutory enactments. Under those regulations marriage was regarded as a civil contract, and might be effected between a boy of fourteen and a girl of twelve, provided that neither was under a legal disability to make such a contract. This was designated the age of consent. A marriage contracted at an earlier period might be disaffirmed by either party upon arriving at legal age, but failure to do this was regarded as an affirmation of the contract. The mutual consent of the parties, followed by cohabitation, was sufficient to constitute legal marriage without the observance of any formalities.

The age of consent has been raised in most of the states, though in a few of them a boy of fourteen and a girl of twelve can yet enter legally into the married estate. Commonly, however, there is a provision that women under eighteen and men under twenty-one cannot be legally married unless in either case consent of parent or guardian has been obtained. Notwithstanding the differences that exist in the laws, a marriage which is valid in the place in which it is performed is generally regarded as valid everywhere. Twenty-three states uphold marriages founded upon consent and cohabitation, and these are known as "common law marriages." But in eighteen of the states they are not recognized as valid, and in Illinois they are declared to be null and void if the parties do not afterward comply with the requirements of the law.

In the colonial period marriage was highly regarded, both

as a means of perpetuating the family name, and as a necessity growing out of the hard circumstances of pioneers in a new country. In the vast stretches of territory which the colonists were attempting to occupy the increase of the population was exceedingly important, and large families became useful not only in fulfilling the scriptural injunction to increase and multiply and replenish the earth, but also because children were greatly required for the assistance they could render in the work which lay before their parents. The situation affords a sharp contrast with the conditions of our times, which seem to demand the limiting of families in order that life may become tolerable in the great cities to which the population of our day naturally gravitates.

In the colonies every encouragement was given to early marriage, and the policy of discouraging bachelorhood was pursued with diligence. Penalties in the form of special taxes were even exacted of those who indulged in "the selfish luxury of solitary living." Notwithstanding this eagerness for the increase of marriages in the colonial period, there was a continuous exercise of parental authority to safeguard the moral interests of the young people. Courtship could not proceed without the approval of parents, and formal announcement of the solemn promise of marriage was required. But the custom of public betrothal does not seem to have been invariably favorable to morality. In some instances those who made the precontract employed the interval before marriage as a period of laxity in sexual relations.

The marriage laws of the colonial period followed four general lines: 1. Due notice was required of the intention to marry. 2. Proof of parental consent was demanded. 3. The marriage must be performed by a person officially designated. 4. The records of marriage must be kept by town or county clerk or registrar.

As contemplated by the civil law, marriage is still a contract between two parties; but it is of such a character that it establishes social relations. Therefore, society is to be regarded as a third party to the contract. This gives the state authority to define the qualifications of the persons who marry, the terms, rights and obligations of their contract, and for what causes and in what manner it may be terminated. The interest of corporate society in the institution of marriage increases in proportion as it is realized how deeply the welfare

of the social organism is affected by the uniting of individuals in family relationships. Wherever the fundamental importance of marriage to society as a whole is adequately recognized there is no disposition to rail against the increasing tendency of the state to exercise the most careful surveillance over its procedure, and it becomes clear that our modern social development demands that, in the absence of that parental authority which characterized the colonial period of our history, the state itself should exercise a control as nearly approximating it as possible.

The estimate which the churches put upon marriage takes a higher range, though it may proceed from the same basis as that which lies at the foundation of the state's conception. It has been claimed with some degree of scientific plausibility that in the evolution of society from primitive barbarism marriage was developed from the family rather than the family from marriage. According to this theory the prudential reasons which compelled the organization of the family, such as the protection of its members and the development of its mutual interests, led inevitably to the uniting of one man with one woman, not for the temporary gratification of the sex instinct nor merely for the perpetuation of the stock, but also and perhaps chiefly, for the nurture of the children resulting from the union. Thus marriage was the culmination rather than the source of the family.

But it is the function of the churches to show that the biological process which created marriage was under the supervision of a divine order which involves marriage in a sanctity more noble than any prudential conception of its value could impart to it. The Bible insists upon this in the strongest language that can be used, giving to the physical union of the man and the woman in marriage a character of inseparableness: "These twain become one flesh." From this conception of physical identity, which doubtless accounts in large part for the old English view of the merging of the wife's personality into that of the husband, we rise to the idea of a spiritual union which cannot be described in terms too lofty and which is indeed likened in the New Testament to the relation existing between Christ and his church.

With this agree the law and the recommendations of the Moravian Church, as approved by the General Synod of 1914:

Every married pair ought to present a picture of Christ and his

church; every family should be a household of God, in which the parents have a priestly office, which they must look on with reverence and discharge with faithfulness. At marriage, therefore, it cannot be pointedly enough recommended to our brethren and sisters not to let themselves, in this important step, be led astray by passion or by considerations of outward advantage, but to take this step looking to the Lord and with prayer and supplication for his guidance. In countries where civil marriage has been introduced, earnest care must be taken that members of the Moravian Church do not marry without receiving the blessing of the church on their marriage.

It can be well with the home only if the husband and wife are agreed in this: "As for me and my house, we will serve the Lord;" if, accordingly, they regard their children as the property of the Lord, and bring them up in his nurture and admonition; and if they carry out this education not only by word, but also by the power which lies in the living example and in the household conducted according to the mind and precept of Christ, from which all that is impure and base is kept away. Especially should they make a point of gathering the members of the household round the Word of God in family worship.

If ideals such as these, which are doubtless entertained theoretically by the majority of Protestant communions, were actualized in common practice, most of the ills which now encumber marriage would disappear. Unfortunately the larger part of humanity in America, as elsewhere, are strangers to such lofty views. The civil contract conception of marriage is in control, but even the grave responsibilities which this doctrine entails are not appreciated. In innumerable instances marriage is assumed lightly and thoughtlessly. Its sanctities are not recognized, its duties are not understood, its vows are but a sorry jest, and its obligations are terminated at will. The divorce courts do not reveal all of the marital infelicity in this country.

MARRIAGE AND THE BIRTH-RATE

Three questions arise touching the institution of marriage in the United States which directly affect the population of the future: 1. An alleged decline in the marriage rate. 2. A corresponding rise in the marriage age. 3. A decline in the birth-rate.

As respects the first of these questions it has been fairly demonstrated that the claim of a declining marriage rate in

proportion to the population is not sustained by the facts. According to the United States census report for 1910, there has been a steady increase in this country since 1890 in the percentage of married males and females of marriageable age, or fifteen years of age and over. During this period of twenty years the proportion of males has risen from 53.9 per cent. to 55.8 per cent., and of females from 56.8 per cent. to 58.9 per cent. This increase is true for the native whites of native parentage as well as for the total marriageable population.

Investigations relative to the second question produce a similar result. The same census returns show that in 1910 the percentage of both males and females who were married before the age of twenty-four years is greater than during the twenty years previous; and this increase is also true of the native-born white population. After giving comparative tables of statistics on this subject the census report concludes:

This would indicate that in all classes of the population a larger proportion are marrying in the earlier ages than was the case ten or twenty years ago. The falling off in the natural increase of population in this country would, therefore, seem not in any way due to the postponement of marriage.

There are, however, exceptions to this general statement for particular localities and under special conditions which are deserving of attention. A special census report on marriage and divorce covering the period 1867 to 1906 indicates that there was an actual decrease in the rate of marriages in the North Atlantic states in the decade 1890 to 1900. Students of these figures have noted that, with the exception of the District of Columbia, all the states showing a decline in the number of marriages are industrial centers. This would seem to be highly significant. It is well known that wherever the standard of living advances more rapidly than incomes men hesitate to marry until they can provide for their wives such comforts as the latter have been accustomed to enjoy. On the other hand, women who have been engaged in industrial or professional pursuits which give them economic independence hesitate to surrender their incomes for an uncertain financial future. These two things would sufficiently account for the decline of the marriage rate in the industrial centers. Furthermore, in periods of panic and industrial depression when the cost of table supplies and other commodities increases, the marriage rate declines. It cannot be said for the country

as a whole, however, that there is any subsidence in the rate of marriage or any rise in the average age at which marriage is contracted.

That there is a declining birth-rate in the United States as well as everywhere else in the civilized world cannot be doubted, in spite of the fact that accurate statistics on the subject for this country are not available because of the lack of birth registrations in many of our states. In the colonial period of our history large families were the general rule. The average household in New England during the latter part of the seventeenth century was more than nine persons including the servants. It was not unusual for a New England wife to bear twenty children, though, because of the enormous child mortality, few lived to grow up. As Professor Ross well says: "From the numerous grave stones to the third, fourth, and even fifth wife in the old New England burying grounds we know that the teeming households of olden days were bought with a price, and that the mothers paid it."

But the sacrifice of childhood was scarcely less terrible. The hard climate of New England and the insufficient knowledge of hygiene and child nurture, together with other causes still operative in numerous families, made hideous slaughter of the innocents.

It is interesting in this connection to observe that with the lowering of the birth-rate in the United States there is also a lowering of the death rate. The latter has fallen much more rapidly than the former, and hence the increase of population has not been arrested. But since the average term of life cannot be indefinitely prolonged, it is only a question of time when the falling birth-rate will change the present relative proportions. Deaths are fewer because of advanced knowledge in medicine and improved means of caring for the sick, the better water supply, and reforms in milk inspection, housing and sanitation. But the steadily falling birth-rate will overtake this decrease in mortality in due time. Already it is apparent that if it were not for immigration the increase in population would be very slight in certain sections of the country. The size of the average family in the United States declined, it is said, nearly one per cent. from 1850 to 1900. The annual rate of increase in the native white stock is small when compared with that among whites of foreign parentage and among the foreign-born. The census returns for 1910

show that in New England the native whites of native parents increased only 4.1 per cent. from 1900 to 1910; while the native whites born of mixed parents increased 30 per cent. In New Hampshire there was an actual decrease in the native whites of native parentage, and in Maine and Vermont the increase was very slight.

When we seek the causes of the falling birth-rate in the United States we discover that economic reasons play a most important part. An increasing number of single women refuse marriage because it will impair their economic independence or interfere with their entrance into professional careers. Possibly an equal number of women who do marry are eager after marriage to follow some remunerative and congenial occupation with which child bearing would interfere; while husbands who find large families an encumbrance making difficult their material progress show the same disinclination. The falling birth-rate is not accounted for so much by childless marriages as by restricted families of one or two children, and these families are thus restricted in most instances by the voluntary determination of the husband and the wife. This is not wholly attributable to the causes just mentioned. The congested life in tenements and apartment houses in the cities must bear its share of responsibility. Other instances are occasioned by the ill health of one or the other of the parents who recognize the peril of transmitting disease to their offspring. But it is to be feared that beyond all these causes the inherent selfishness of husband and wife who desire to be saved from the burdens of parenthood is most influential among people in good circumstances. This last is an evil which ought to be severely reprobated by the moral and spiritual teachers of our country.

Many will contend that the restricted family means a higher type of humanity, since ordinarily the large families are among the poor and the lowly, while the small families are among the cultured and the more favored. The higher in the social scale we go, the lower is the birth-rate, though it is not proved that an advanced state of culture necessarily conduces to a reduction of the birth-rate. Over against the claims that one compensation for the falling birth-rate is an increased value in the character of the stock produced, we may place the assertion of some physiologists that families which are limited

to one or two children usually do not produce the best of which they are capable, children of stunted growth and inferior mentality being more likely to appear in the smallest families.

Careful investigation in certain educational centers has disclosed the fact that the graduates of women's colleges, while they do not generally marry quite so early as other young women, have about as large families as those who are not educated in the higher institutions of learning. It is a fact, however, that the households of men in the learned professions are usually small.

Since there is no method of counteracting these tendencies by governmental control, and since it will probably continue to be a fact that large families which keep up the birth rate will be among the lowly, and since in industrial centers the manual workers either avoid marriage or the rearing of families if they do marry, it would seem to be incumbent upon the state to counteract this downward trend by such legislation as would be calculated to encourage marriages and births. It is this feeling in part which has led to the modern policy of pensioning mothers among the poor and the self-supporting. This is based on the socialistic principle that the function of maternity is a service to the state, "a function of public preservation," a debt contracted by society. The state must so regard it, and make provision for the care of nursing mothers who are indigent or who have been compelled to support themselves. In pursuit of this policy mothers' compensation acts are being passed in many states. Thus financial aid partly from the state and partly from the local community is provided for the mother who is a widow or who has been deserted by her husband, or whose husband has been incapacitated for work. Socialist leaders would carry this scheme still further and reward motherhood by financial recognitions and by providing such assistance in the upbringing of children as to relieve them to a certain extent of their parental obligations. At least fifteen states in our union have within the last few years provided for motherhood and widows' pensions, and considerable sums of money have been expended in keeping together homes which otherwise would be disrupted, and the children of which would be consigned to the custody of charitable institutions.

DIVORCE

The American colonies under English administration inevitably followed the legal provisions of the mother country. In England the married relation having been established could only be dissolved by death or divorce secured by act of Parliament. In the American colonies also divorce could only be secured by legislative enactments. After the independence of this country had been secured the same procedure was at first necessary. Later came statutory enactments of the various states by which the ability to grant divorce decrees was transferred to the courts, but before these enactments divorces by legislative enactment were very few. In our day no divorces are secured in this way. All are obtained by court decrees. In colonial times no absolute divorce could be granted for any cause arising after marriage, but a separation could be decreed for the adultery of either party.

In the New England colonies the causes deemed sufficient for divorce were identical with those which are now regarded as the most justifiable because they are the most flagrant violations of domestic purity. The adultery of the wife was an indisputable cause, but in Massachusetts the adultery of the man was sometimes not judged sufficient. Desertion for a year or two, when it was apparent that no return was contemplated, and also cruelty on the part of the husband, were deemed sufficient causes for divorce. The practise of granting separation on the ground of cruelty, desertion and failure to provide, increased during the later colonial period, and the privilege of remarriage was granted to the woman whose husband had been absent four or five years and whose whereabouts were unknown. In the southern and middle colonies where the Church of England was established, the law and custom of England with respect to divorce and separation were generally followed; except that the setting up of an ecclesiastical court for the adjudication of such cases was not allowed, nor was any other court given jurisdiction in respect to the dissolution of marriage. No divorce or legal separation was granted in the southern colonies during colonial days, though couples might and did separate by mutual consent.

When the states began enacting their own legislation great diversity of action resulted. The United States has always been more liberal in respect to divorce than England, and

during the nineteenth century especially the trend toward great laxity in the granting of divorces has increased. In Massachusetts, for example, in 1786 but two causes were regarded as sufficient for divorce. Now there are seven. In Virginia up to 1848 but one cause was regarded sufficient. Now there are eight. These are illustrative of the gradual increase of the number of causes for divorce which has taken place in all parts of the United States. Speaking generally, the chief causes operative in most states are adultery, desertion, drunkenness, cruelty and conviction of felony with imprisonment. Exceptions to this are found, however, in several states. For example, the state constitution of South California prohibits all divorces, and no divorces have ever been obtained in that state. The state of New York grants absolute divorce for adultery only, though it recognizes the validity of the divorce obtained in another state. With two exceptions all the states refuse to grant divorces for causes not expressly enumerated in the statute of the state where application is made, even though it may be seen that one of the parties has wholly disregarded and violated the marriage vows in other ways. The law of Rhode Island, after designating certain causes, provides that "a limited divorce may be given for such other causes as may appear to the court to require the same." In the state of Washington, if application is made for any cause not named in the statute, the granting of the divorce is left to the discretion of the court, "if it deems the causes sufficient and is satisfied that the parties can no longer live together."

Distinctions must be made between divorce, legal separation, and the judicial annulment of marriage. Divorce means an absolute separation involving the adjudication of the property rights of the parties interested, the awarding of the custody of the children, if there are any, and the right to resume the maiden name on the part of the woman if desired. In cases of legal separations the courts decree that the husband and wife shall separate without legal dissolution of marriage. Property rights are not disturbed, though the husband may be required to pay for the support of his wife. The judicial annulment of marriage is made when the marriage has been illegally contracted, and some of the states provide that such marriages are null and void without any legal proceedings.

Despite these liberal provisions for the proper sundering

of intolerable marriage bonds, there are many persons who would go so far, if possible, as to create a situation such as existed under the old Roman law, when persons who no longer wished to preserve the marriage tie could dissolve it at will, marriage being regarded as a simple contract depending upon the consent of the parties.

The facts with regard to the multiplication of divorces in the United States are disquieting. This country is next to Japan among civilized countries in the number of divorces annually granted by the courts. In the year 1885 there were more divorces decreed in the United States than in all the rest of the Christian countries combined. The number of divorces everywhere in the world is increasing. But the rate is rising faster in the United States than elsewhere. It is twice that of Switzerland, three times that of France, five times that of Germany, and many times that of England and Canada. At this moment it is thought that one marriage in ten is broken by divorce, and that in some states the proportion may be as high as one in four. In the decade from 1890 to 1900 there was an increase of more than 66 per cent. over the preceding decade in the number of divorces granted. During this period the population only increased a little less than 21 per cent. In the period from 1867 to 1886, when the first official statistics were collected, it was shown that divorces were increasing two and one-half times as fast as the population.

In two thirds of the cases considered from 1867 to 1906 the wife was the complainant, and the most common causes for the application were desertion, adultery, and cruelty—in the order named. Nearly 54 per cent. of the divorces granted were for offenses which had already broken the marriage bond, desertion and adultery. It is believed by social students that in many instances in which lighter offenses were given as the irritating cause the natural desire to conceal disgrace influenced the applicant to substitute a fictitious ground for the graver one of adultery.

It is a striking fact that in the majority of divorce cases the dissolution of marriage has occurred, not hastily after a brief trial, but deliberately after a considerable period of marriage; the average exceeding six and one-half years, and the majority exceeding seven years. Common observation will show the frequency of divorce among people who have been married twenty years or more. While in ninety per cent. of

the cases it is claimed that the marriage bond has been shattered by some flagrant wrong, it is the judgment of those best qualified to speak with authority that many marital troubles are based on physical grounds, and do not necessarily involve a moral fault on the part of either of the parties.

It is believed that the entrance of women into the industrial field plays an important part in the increase of divorces. While the population doubled in the thirty years preceding 1900, the number of working women trebled, and openings for women have multiplied rapidly. Living in cities has increased their opportunity. Often an aggrieved wife will strive to improve her condition by breaking the bonds of marriage and entering the industrial world to fight her battles alone. This will in part account for the great preponderance of applications from women as compared with those which are made by men.

It is interesting, as bearing upon the whole question, that communities in which early marriage occur most frequently are also the freest from divorce. The woman who passes out of the protection of the home her parents have made for her into the safeguards of the home her husband has devised for her comfort, without an intervening period of industrial or economic independence, will most easily adjust herself to those limitations which are inevitable to the marriage estate. If there were no other considerations to be taken into view, early marriage, therefore, ought to be encouraged. Unfortunately there are many reasons interfering with the desirability of this general policy, and it is a statistical fact that the age at which women marry is rising in certain sections of the United States.

On the whole it must be considered that the prevalence of divorce, and indeed its increase, in the United States are not altogether evidence of moral decline on the part of the American people. Nor is it strictly accurate to claim that divorce is the underlying cause for the breaking up of the home, since the happiness of many a household has been ruined irreparably long before the action for divorce has been begun. The outward symptoms of marital trouble must not be confused with interior disease. In addition to the inherent difficulties and well-concealed irritations there is always the influence of modern social teaching which appears to be on the side of greater latitude in divorce. It is argued, for example, that in the interest of children divorce should be made

easy on the part of married couples one of whom is suffering from disease, opposition to such dissolution of the marriage bond on the ground of the child's welfare being regarded as unwarranted by the observed facts. This is a social symptom of the day, and must not be ignored when attempting to account for the increase of divorces.

The whole question of remarriage is of course intimately bound up with the subject of divorce. It is a fact recently brought to public attention that in very many cases divorce is not sought for the purpose of remarriage. In Connecticut, for example, during a period of years only 40 per cent. of divorced persons were remarried, and in Rhode Island from 1889 to 1896 the proportion of divorced persons remarried was but 28 per cent. It has been held that the rate of divorced persons who remarry probably does not greatly exceed that of widows and widowers of the same age. In some of the states the courts prohibit remarriage in the case of the guilty party during the life of the innocent party, and some others decree that neither party shall marry for a certain limited time.

With respect to marriage and divorce there was doubtless in primitive times a barbarous period of individual freedom. In civilized countries, under the influence of the Christian religion, there followed an epoch of strict ecclesiastical regulation. We are now in an era characterized by state control, the ecclesiastical authority in marriage and divorce being solely that of the spiritual domination which various churches may exercise over the conscience, judgment, and will of their adherents.

When we are seeking, therefore, remedies for the evils of our lax marriage and divorce practises, our resort may properly be made to the state for such legislation as will curb the pernicious tendencies of our times. But our ultimate and most effective method will be found in such instruction as the churches may give to their adherents, supplemented by such work as the educational institutions of the country may be induced to undertake. This instruction will bear upon the ideals of marriage. It will teach that marriage is not contracted as a mere convenience and for prudential reasons, that it is not even primarily intended solely for the personal happiness of those who contract it; but that it is indispensable to the proper filling out of the life of human beings, that it is one of the most effective methods of developing character, and

that the preservation of the integrity of marriage and of the family institution as a whole is the only process by which a truly divine order for society can be maintained.

ATTITUDE OF THE CHURCHES ON DIVORCE AND REMARRIAGE

A few of the denominations represented in the Federal Council appear to approximate, if they do not actually embrace, the sacramental doctrine of marriage as held by the Roman communion, and among those who withhold their assent to this position there is a growing disposition to place the strongest barriers possible against the dissolution of marriages and to reprobate and even forbid the remarriage of divorced persons who have been separated for any cause arising after marriage. In the recent General Convention of the Protestant Episcopal Church a report to the House of Deputies from a joint commission of clergymen and laymen on matters relating to marriage proposed the following canon:

No marriage shall be solemnized in the church between parties either of whom has husband or wife still living who has been divorced for any cause arising after marriage.

In the discussion which ensued it became apparent that a large and influential minority favored this position, but the proposal was finally defeated, and the canon stands as before, the church permitting its clergymen to solemnize the remarriage of the innocent party to a divorce provided that before the application for such remarriage a period of one year shall have elapsed after the granting of the divorce, and provided legal evidence is presented which is satisfactory to the ecclesiastical authorities, though no bishop can direct any clergyman to perform such a marriage ceremony if the clergyman is conscientiously opposed to it.

This is practically the position of the Methodist Episcopal Church, which says:

No divorce, except for adultery, shall be regarded by the church as lawful; and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; but the rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage.

The last General Conference of this body in 1916 took action to the effect that a violation of this obligation should be considered an act of maladministration, and ordained that min-

isters of the church could be brought before the proper tribunal if they disregarded it.

Many of the churches in the Federal Council have expressed themselves as opposed to divorce on any other than scriptural grounds and as against remarriage save in the case of the innocent party to a divorce secured on such grounds. Among the bodies which have recently passed actions of this purport is the Northern Baptist Convention, whose resolution reads:

We call attention again to the growing evil of divorce, one of the deadliest enemies of the American home, and urge all to take a decided stand in favor of the principle laid down by our Lord Jesus with reference to this matter. Our object should be the remodeling of all our divorce laws with this principle as the controlling factor. We disapprove of any minister of the gospel who performs the marriage ceremony in disregard of it, whatever the laws of the state may be.

The Evangelical Association at its last General Conference in 1915 reaffirmed the action of four years previous, as follows:

We require of our ministry that they refuse to officiate at marriages where either party to the contract is divorced except when the contracting party is innocent and the divorce for scriptural grounds.

The American Christian Convention, in 1904 expressed by resolution its condemnation of "the unscriptural divorce laws of our land and country."

The Moravian Church is equally explicit, having declared through its governing conference:

A divorce may not take place except on the ground allowed in the New Testament. Only in this case is the remarriage of the innocent party admissible.

The African Methodist Episcopal Zion Church takes the same position and provides penalties for the infraction of its law on this subject, the action of the last General Conference in 1916 being as follows:

Our ministers shall discourage the procurement of divorce except on scriptural grounds. All divorces not thus obtained shall subject the persons so offending to trial according to discipline. No man who has two or more living wives, or woman who has two or more living husbands, shall be a member of our church, except separation occur on scriptural grounds; in which case the clearest proof must be given to the pastor in charge called upon to take cognizance of the case,

and if any pastor in charge receiving information to that effect respecting any person or persons, applying for admission into our church, shall fail properly and fairly to investigate the case, and shall thereby admit such person or persons into the church wrongfully, said pastor shall be deemed guilty of immorality.

There are doubtless other organizations in the Federal Council which have taken official action of the same character, but the record of it has not been transmitted to us. It is no secret that the practise of clergymen in various denominations has not always been either uniform or in accord with the position taken by the churches of which they are ministers. It is for this reason that in some cases more drastic legislation and severer penalties for negligence of the existing law have been proposed.

While in several churches belonging to the Federal Council there appears to be no official regulation to govern the action of ministers and members, yet vigorous resolutions in condemnation of the divorce evil and in support of greater strictness on the whole subject of marriage have been heartily endorsed. The United Presbyterian Church, through its General Assembly recently adopted the following, which was presented by its committee on Reform:

That in view of the growing evils resulting from lax laws as to marriage and divorce, this Assembly urges Congress to pass uniform marriage and divorce laws to remedy said evils, and that our people be urged to use their utmost efforts to prevail upon their congressmen and United States Senators to assist, by influence and vote, in securing such legislation.

The United Evangelical Church, at its General Conference in 1914, passed the following:

Whereas, It is with great concern that we learn of the increasing number of divorces in our land, and recognize this as one of the great evils; therefore,

Resolved, That we heartily endorse all efforts to bring about uniform laws governing divorces in these United States, and that with prayer and effort we will help to change as far as possible, the conditions that cause divorce.

The General Conference of the Church of the United Brethren in Christ has also recently declared against the marriage of persons divorced on other than scriptural grounds.

Even where no specific action has been taken or resolutions adopted, the sentiment in behalf of social purity and the preser-

vation of the home through the upholding of the sanctity of marriage and the reprobation of divorce is very strong, as for example among the Friends, concerning whom, after saying that no noteworthy action has been taken by the denomination during the past quadrennium, the general secretary declares :

It would, however, be wrong to infer that Friends are not alive to the great importance of reform of family life in this country. Just the contrary is the case, and sentiment throughout the membership of our church would earnestly support any practical and effective measures to bring about legislative reform upon those and other great moral and social questions.

To similar effect is the statement of the corresponding secretary of the Seventh Day Baptist General Conference, who says :

In general our people are very pronounced in their insistence upon the preservation of the sacredness and purity of the marriage and home ties; upon the uniformity of divorce laws; in their opposition to all evils that menace the family life.

The statement of the secretary of the General Conference of the Mennonite Church of North America is very significant :

The General Conference has taken no action as to marriage, divorce, etc. The reason for this may be as follows: Thus far our denomination has been fortunate to find no occasion to pass any resolution regarding marriage, divorce, etc. Our church doctrine and teaching lays much stress on marriage. It is to be considered sacred. By that we do not teach that marriage is a sacrament. It is a holy bond. I, personally, know of no case of divorce in our church.

All denominations of Christians might well covet the fortune of this church in this respect, even as the majority of our churches already endorse the ideals expressed in the attitude of this denomination toward marriage.

The conviction is forced by this incomplete survey of the denominational activities of the bodies represented in the Federal Council during the past quadrennium touching marriage and divorce that far less aggressiveness has been shown by Protestantism than ought to have been the case. The probability is that many of these organizations have given utterance to their sentiments through resolutions which have not come to hand, and that practical efforts have been made by their representatives through secular organizations outside the boundaries of the various churches. But it is evident that too

little has been done in this direction, and that greater attention to the questions involved is seriously needed.

SPIRITUAL BASIS OF MARRIAGE AND DIVORCE

That Christ regarded the family as the most important of all social institutions is shown by the fact that he gave larger attention to it than to any other phases of social life. He indicated that marriage is an expression of the divine will; "What, therefore, God hath joined together, let no man put asunder. (Matthew 19: 6; Mark 10: 9). The religious significance of marriage, therefore, cannot be ignored, and marriage only reaches its highest worth when it has the benediction of God upon it.

The practise of the Jews in the century preceding the Christian era permitted frequent divorces for a great number and variety of reasons, many of which were trifling in character. Christ struck with great directness at this evil. Three passages in the Gospels constitute the core of his teaching on this subject:

And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery. (Matthew 19:9).

And he said unto them, whosoever shall put away his wife, and marry another, committeth adultery against her; and if she herself shall put away her husband, and marry another, she committeth adultery. (Mark 10:11-12).

Everyone that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth one that is put away from a husband committeth adultery. (Luke 16:18).

The writings of Paul agree with the position of Jesus, as the seventh chapter of his first Epistle to the Corinthians would indicate. In this passage Paul does not deny the propriety of a separation under certain circumstances, but withholds his approval of a legal and formal divorce. It is the undoubted intention of Christianity to uphold an unbroken continuance of the family, under whatever strain it may be placed.

Here is the topmost conception of the spiritual unity involved in marriage. It must not be broken while life lasts. Here is the ideal toward which organized Christianity should move. Religion may not demand that the state shall come

immediately to this position. It should doubtless recognize that much educational and preparatory work is necessary before the state will acknowledge this as the ultimate goal, but the churches must steadfastly proclaim it in a society which, it is assumed, is slowly but surely evolving toward maturity and perfection.

CORRECTIVES

No legislation, however sagaciously framed, can ever effect a complete cure of marriage maladjustments, but such preventive measures as give promise of diminishing the evils which are now so abundant will commend themselves to thoughtful persons. It is a depressing fact that while in many states statutes have been enacted to cover the procedure indispensable to a legal marriage, yet too frequently these regulations are not accepted as mandatory and, therefore, are not seriously put into effect. This is a fault which public sentiment alone can correct. The fact that in twenty-three states what are known as "common law marriages," in which a man and a woman take each other for husband and wife without the services of a civil officer or a clergyman and frequently without any witnesses, are recognized as valid, calls for serious condemnation, and no reform is more needed than legislation declaring such unions to be null and void everywhere in the United States.

The age of consent is also too low in many of our states. That minors should be permitted to marry, without parental consent, as is the case in some states, is a condition which ought to be made impossible.

Marriage licenses should be required in every state of the union, and an interval of several days after the marriage license has been issued before the ceremony of marriage is actually performed ought to be required in order that any objections may be filed and investigated with a view to preventing improper unions.

The registration of marriage should be made obligatory everywhere, and the process of registration scrupulously and accurately observed.

The prohibition of undesirable marriages is a difficult and delicate task, but sentiment in favor of forbidding such unions is growing in this country. Sanitary marriage laws have been enacted in several states, and efforts which have been made in the same direction in other states, though temporarily de-

feated, will probably succeed in the near future. Refusal of marriage licenses to the insane, to idiots, to feeble-minded persons, to epileptics, to sufferers from tubercular affections and communicable venereal diseases, and to the criminally degenerate, seems rational and desirable. Those who advocate the application of eugenics to the marriage problem even go so far as to hope for the specific guiding of men and women of pronounced intellectual and moral gifts in the formation of marriage ties with a view to producing a superior quality of mankind. While there is a natural unfriendliness in some quarters to the idea of human stock breeding, no one can fail to see that there is a growing necessity for some sort of action to decrease the cost in crime, degeneracy, and disease occasioned by the mating of unfit persons. A few states have passed bills providing that a health certificate be issued with every marriage license guaranteeing that the applicants are not affected with epilepsy, tubercular or venereal diseases, and that they are of sound mind. The alarming crop of incompetents and degenerates produced in this country, which is apparently increasing every year, would seem to justify such advanced measures of prevention and relief.

The retarding of divorce suits is no less demanded as a preventive measure than is the precautionary delay of marriage after the issuance of the license. The time which must elapse between entering suit and the trial for divorce has been lengthened in some states with excellent results. The extension of this interval often results in reestablishing harmony between conflicting parties and the avoidance of divorce, the occasion for the application having in such cases been a merely temporary irritation which time and reflection have cured. In some states, notably in Kansas, an official representative of the state has undertaken to oppose improper divorces, and the success of such experiments has justified their value. This practise might well be adopted in all the states. Measures should also be taken to prevent the publication of advertisements for divorce business. This is done in some states and should be the universal rule.

That there should be more stringent divorce regulations in all those states which show a decided laxity cannot be questioned. But this reform should be accomplished with deliberation and caution. While the advocates of unduly lax divorce laws are deserving of rebuke, it must be remembered

that it is not the granting of divorces which strikes at the integrity of the home so much as the already existent evils which provoke the application for a dissolution of the marriage tie. Divorce is provided as a remedy for a disease which has become malignant. It may be, and doubtless is, frequently administered in the wrong way. But there are many causes rendering married life intolerable which have destroyed the sanctity of the home long before divorce proceedings are instituted; and the sacramental view of marriage, however serviceable it may be in holding up a lofty ideal, is not in the view of the state or of civil society to be permitted to interfere with those adjustments of marital relations which are unquestionably demanded in those situations where concord is impossible, and the influence upon the children of the household is wholly malign.

The question of uniform marriage and divorce laws is a very difficult one. The proposal to secure an amendment to the Federal Constitution as a means of providing uniformity of marriage and divorce laws throughout the country meets with strong opposition from those who feel that the tendency to deprive the states of their rights in the decision of matters originally committed to them is dangerous and ought to be restrained, particularly as great pressure is now being made by many advocates of important reforms to secure their ends by this radical method. It is also argued that if it were possible to secure immediately uniform marriage and divorce laws these would probably take a lower ethical range than would be attained by the slower but surer process of education. It is regarded as impracticable if not impossible to secure for the entire country at once the highest positions taken by several of the states. While, therefore, it is to be greatly desired that uniform marriage and divorce legislation should be secured at as early a moment as possible, it is probable that the time consumed in bringing the several states individually to take high ground on these questions would be no greater than that required for securing the necessary approval of three fourths of the states to such an amendment as the foremost advocates of divorce reform are seeking. Moreover, it is a growing conviction with many leaders of this reform that uniform divorce and marriage legislation, while exceedingly desirable, cannot be so confidently depended upon to solve a problem which can never be fully met until the moral sense of the

population has been sufficiently cultivated to sustain the best work of statesmen in this direction.

FAMILY LIFE AS AFFECTED BY CURRENT CONDITIONS

I. DISINTEGRATION OF FAMILY SOLIDARITY

Under English common law, which became the common law of all those American colonies which were not founded by the French and Spanish, the person and the property of the wife both in theory and practise were under the absolute control of her husband. She was regarded as so completely identified with him as to have no existence in law apart from him. The husband had the control and use of whatever rents or profits accrued from his wife's real estate during the period of their marriage. She had no power to convey any of her property, real or personal, by will without his consent. Even the earnings of the wife, though acquired by her effort alone and in a business entirely apart from that of her husband, belonged to him. The wife might inherit property from some third person, but the husband at once assumed control of it. Only in case an allowance was settled upon a woman at the time of her marriage was she relieved from the condition of complete dependence. Even her clothing and ornaments belonged to the husband during his life time, and might be disposed of as he thought best. Even the custody of her children was entirely given to the husband. She was also answerable to him for her conduct, and permission was given to the husband to punish an offending wife.

With the possible exception of this last named privilege, the common law of the American colonies embodied these general regulations, and most of them were perpetuated in the states which were organized into the American Union. As time wore on they were first interpreted as broadly as possible and such mitigations permitted as were not direct infractions of the law. Still later they were modified by such legislation as made them more tolerable for women. Connecticut in 1809 began the process of removing the property disabilities of women. Twenty-five years later Ohio removed certain ancient limitations. Then in rapid succession Alabama, Pennsylvania, and Michigan followed the same course. The economic emancipation of women in the United States is not complete. Some humiliating features of the old régime survive, and

wherever state laws are silent, the old common law still obtains and the technical supremacy of the husband is maintained. But the day of ultimate freedom is at the door.

One of the most thoroughly fixed principles of domestic life in the colonial period was the sole authority of the father, which required obedience from his wife and reverence from his children. Both by public sentiment and by actual legal enactment the father was encouraged to measure out the severest punishment to children who were not obedient and reverent; and, while the wife-beating which was permissible in England never seems to have had any legal standing in America, it is a fact that the old Puritans prescribed the death penalty for adultery on the part of a married or espoused wife. In some of the colonies this law was modified to permit gentler penalties. But it is to the credit of those Puritans that a husband guilty of the same crime was compelled to suffer the same penalty.

The changes which have occurred in the course of the years have swept us far away from the unified domestic life of the colonial period. No family head now holds all the property of the household. No husband represents his wife and children before the law. No longer is the husband the religious head of his household, imposing his will on his family and commanding obedience from his wife and children. In the modern home each member seeks his own personal ends. The life of the household is characterized by individualism to a high degree. Whatever family unity remains is a spiritual unity of mutual affection and common interests. Doubtless a great gain has been acquired by these changes, but it has not been secured without serious loss. The independence of the individual members of the household is paid for by an altered home and by the introduction of influences which menace its very existence. To such an extent is this the case that some social writers do not hesitate to proclaim the ultimate extinction of monogamous marriage. When the economic, religious, and legal bonds which once held the family together have been entirely removed it is asserted that the family institution as such will be doomed.

Cognate to this disintegration, which is steadily proceeding, is the assumption on the part of the state of parental control over families in which the authority of husband and wife has been lost, and in which vicious or irresponsible fathers and

mothers have rendered themselves obviously incapable of the proper exercise of parental functions. This tendency began when the state took into consideration the education of children and insisted on their being kept at school for a definite period, providing penalties for the infraction of this regulation. Coincident with these laws legislation on child labor began to appear. In a majority of the states provision has been made for removing children from the custody of cruel or irresponsible parents and placing them with guardians appointed by the court or in institutions for children under the supervision of the state. This assumption of state control, or the substitution of state for parental authority, did not exist fifty years ago, but is steadily increasing and is to be reckoned with as an item in the whole problem of family life.

The normal condition of married life under the circumstances sketched in this survey involves the equality and independence of both the husband and the wife, without the surrender of that mutuality and interdependence which are indispensable to conjugal happiness. The excessive authority of the man which renders the estate of woman that of abject servitude is one extreme of evil, and the excessive liberty or individualism of the woman may become a still greater ill. Safety lies in neither extreme, but in the acceptance of a policy of mutual forbearance and considerateness and in the recognition of the equality of woman in such terms as do not involve the notion that she is absolutely identical with man in interest and function. If this ideal could be preserved, and the influences which tend to destroy it could be removed or at least counteracted, we should go far toward restoring in spirit, if not in form, the ancient solidarity of the family.

II. THE MODERN INDUSTRIAL SITUATION

The industrial situation of our times affects disadvantageously to the home both the husband and the wife, to which must unfortunately be added the child. It will occur to most minds that the industrial pressure upon women is of the most significant character, though a careful examination will prove that the other two elements of the household are not less deeply involved. In the early colonial times the work of the woman was largely domestic in character. She gave herself to the task of providing food and drink for her household. She must know how to bake and brew. When these require-

ments had been met by the use of such products as her husband was able to gain from the soil, she found an additional task in providing illumination for her household. Before the day of lamps the manufacture of candles by the skill of her hands was of the utmost importance. She did not stop here, however, because the clothing of her family was no less her obligation. She learned cording, spinning, weaving, and the making of homespun garments as well as table and bed linen.

In all of these industries the children of the household were participants and assistants. They "learned to hetchel flax, comb wool, skein yarn, wind spools with newly spun thread, and even fasten the warp threads to the frame of the loom. Tiny girls of six or seven began the task which was to be theirs through life—the spinning of flax, and later of cotton." Silk raising, chiefly in the southern colonies, was also among the industries to which boys and girls were given, as their mothers were devoted to the production of the fabric. Most boys and girls in New England received their industrial training in the home.

Until after the middle of the eighteenth century both in England and America industries were organized almost entirely around the family. But the increased demand for clothing, among other things, at last drove men to invade the women's field of labor and gradually this work, performed in the cottages, became as much a system of labor as is that which now requires the concentration of workers in great centers where tenements abound. It was not long, however, before the widening demands of commerce brought on the factory system, which in turn was followed by the industrial revolution resulting from the invention of machinery. Hand work could not keep up with the demand for cotton, linen, and woolen cloth, and the inventive genius of England and America expended itself on the construction of machinery which could more readily and more skilfully do the work which had previously been wrought by human fingers. The transition from domestic industry to the old factory system and the newer industrial activity by means of mechanical inventions was more gradual in America than in England, but in due time it wholly effaced the old methods of manufacture.

It is not difficult to perceive what the probable result of such changes would be on the history of industry in both England and America. When whole families are engaged

in manual toil outside the home it is not surprising that such homes are poorly kept, that meals are hastily and improperly prepared, and that family discipline is undermined, and that the religious training of children is forgotten. Ignorance and moral darkness are sure to follow. The attacks upon the domestic life of England unquestionably led to the drinking customs which have so fearfully devastated that land. In America the decline has not been quite so rapid; first, because in the early days married women were slow to take up the work of the factories, and second, because the counteracting influences of social reform and moral teaching have tended to reduce the prospective or possible evils of the system. As early as 1850, however, a rapid change began to come over the condition of women in industrial occupations, immigrant labor beginning at that time to invade the factories of the United States. From then till now conditions have steadily grown worse. In the cotton mills of the United States in 1900 there were nearly 20,000 married women employed, about 5,000 widows, and nearly 500 divorced women, a total of upwards of 25,000 out of 120,000 women in all. That is, one sixth of all the women employed in the cotton mills of the country were supposed to be home makers, but were absent from their homes the entire day. These are the facts concerning one industry only, and could doubtless be duplicated in many others.

Child labor outside the home began very early in this country, indeed with the first establishment of the factory system. The New England patriots were most hostile to anything that looked like idleness, and regulations were passed in many of the colonies urging parents to see that their children were busily employed. Provisions were also made for binding out indigent children as apprentices. The evils consequent upon all this are not difficult to imagine. In our own period they have been so glaringly displayed that they need no description here.

Other changes in the industrial life of the family are now in process. The way in which women have been compelled to shift their occupations is well described by Jean Finot in an illuminating work on *Problems of the Sexes*, in which the author says:

Two dangerous currents are sweeping the modern woman along. On the one side, domestic industry and occupations are becoming

almost wholly superfluous. We have in view the essentially civilized countries. Drinks are no longer made at home, and the handling of milk and butter is abandoned to the industrial factories. The sweating-system prepares our undergarments and our outer clothing, while special machines provide for the neatness of the interior of our homes. In the large cities, there are window-cleaning companies, and also those which attend to the the waxing of our floors On the other hand, the poor woman is thrust out of her home. Exploited physically and morally, she becomes the prey of the base passions of man or of the diseases which lie in wait for her, weaken her, and destroy with her the children whom she has the misfortune to bring into the world.

Coincident with the evils already specified is the effect produced on the labor value of the man himself by reason of competition with women and children. The steps are plain: 1. Woman has lost her former domestic industrial occupations. 2. She has been driven to the factories, and away from the home in order to maintain her livelihood. 3. Women and children thus driven to the factories by the necessity of supporting themselves or adding to the resources of the home have at last succeeded in driving fathers and husbands out of many of those industries by reason of a competition which the man could not successfully meet.

The total effect of all this upon domestic life is not hard to discern. As in the early years of our national history, so in these later decades, the inevitable disruptive tendencies of carrying industry from the home to the factory are most sadly apparent. As our industrial movements become more complex the difficulties increase. Most young men are compelled to begin on comparatively low wages, and are frequently admonished by their employers that it will be unwise for them to marry until their incomes have greatly increased. Moreover, the high standards of living which now prevail involve large expenses in the suitable arrangements of a home and render marriage impracticable if not impossible in the eyes of many young men. The consequence is the postponement of marriage to a much later period than was frequently the case, and this is likely to result frequently in profligacy and loose living, greatly tending to the increase of the social evil.

There are certain occupations dependent upon the various seasons, which, because they provide a precarious means of livelihood, tend to break down the unity of the family. Thou-

sands of farm laborers have a working year of not more than nine months, and then become a part of the great army of the unemployed, and large numbers of them drift about in the cities seeking work, thus during their absence depriving their families of their presence and help. There are certain trades like plumbing, painting, building, and others which are affected more or less by the seasons, and those employed at these trades have their incomes frequently interrupted by being laid off. Then the invention of machinery, the stopping of individual plants at certain seasons, and the industrial panics which occasionally occur in this country are all prejudicial to the establishing of homes and the continuance of those already set up. The meaning of this unemployment is that the women and even the children of the household are compelled to secure work when the husband and father is not able to support them.

In this connection it is not to be forgotten that young women who spend a period of years in factories and who grow up without any knowledge of domestic arts are not likely to prove good wives if they are married. The narrow sphere of the housewife, the irritating care of children, and the incompetency for cooking and other household duties of the woman who has spent her early years in totally different forms of industry, combine to render her discontented with her lot and eager for the economic independence which she formerly enjoyed. It is not strange that under such circumstances the peace and harmony of the home should be weakened, if not entirely destroyed.

III. THE HIGHER EDUCATION OF WOMEN

In the colonial period the education of women was largely restricted to moral, religious and industrial training, the more definitely intellectual education of girls and young women being left to the public schools, the church institutions, and select schools; and in the southern colonies to tutors who came from England. As is well known, no such elaborate system for the education of women as is now in existence was even contemplated as a possibility, and there were many colonial women who, in signing documents which required their attestation, were unable to write but must needs content themselves with making their mark. This lack of liberal training doubtless had much to do with the subservience which women were ready to show to their husbands. But, with the gradual

improvement of women's condition before the law respecting property rights, there sprang up also a definite reform in the matter of women's education. In this country after the Revolutionary War public opinion steadily advanced in this respect, the pioneers in the movement being Catherine Beecher, Emma Willard, and Mary Lyon, who were responsible for the founding of the earliest academies and colleges for girls and women, the first of which was Mount Holyoke, established in 1837. A group of noble institutions for the exclusive training of women gradually appeared. Meanwhile, men's colleges, particularly in the middle west, opened their doors to women. Their example was followed in other sections of the country; while some institutions which did not care to introduce co-education have established colleges for women in connection with the original plants, such as Columbia which has Barnard, and Harvard which has Radcliffe.

Much discussion has ensued with regard to the higher education of women as related to the problems of marriage and divorce. The data available are not adequate for any final decision concerning its effect upon marriage, the birth-rate, and divorce, yet there are certain elements in the statistics gathered which shed considerable light upon the question. It is often asserted that college girls do not marry as frequently as others, that the marriage rate among them is declining, and that the aversion of trained women to the ties of the married state is increasing. These contentions are not, however, established by such facts as have been gathered, though the tendency indicated seems to exist in some measure. The following reasons for it are adduced:

A college training renders a woman economically independent. She does not need to rely upon marriage for a means of support. The opening of many vocations to women, for which she has been qualified by her culture, increases the likelihood of a reduced number of marriages among college-bred women. The intellectual independence of cultured women also plays its part in determining the number of marriages among such women. There are more girls than boys in the high schools, and half as many women as men in colleges and universities. Such women are certain to have opinions of their own and to hesitate to enter into a condition which compels them to acknowledge the man as the head of the household. There is an inevitable conflict of ideals under such

circumstances which is likely to bring disaster to the peace and unity of the home. Again, the ideals of trained women respecting the character of a husband will be higher than those of women who have had no such advantages, and noble-spirited and finely cultured women will not sacrifice these ideals for the mere convenience of a home or the securing of financial exemptions. Furthermore, the modern knowledge of eugenics, which is communicated to women as well as to men, will lead women to pause before contracting marriage with men of whose suitability for life partners they may be in doubt. Finally, the whole moral standard which such women set up is so high that men who have been accustomed to feel themselves at liberty to follow their lower propensities are not disposed to seek marriage with women of such exalted theories of wedded life. These things all contribute to the general impression that the marriage rate among educated women is less than that among women who have not enjoyed the benefits of intellectual culture. Yet no person of sense would wish to diminish the conception of marriage which trained minds are certain to entertain, nor ask women of such a quality to put aside their ideals for the purpose of increasing the number of domestic establishments, particularly in view of the fact that such families could scarcely be expected to develop anything but discord and misery. The obvious thing required is the perpetual raising among men of the standard of morality and physical fitness for marriage.

IV. THE FEMINIST PROPAGANDA

The aim of the modern movement for enabling women to attain her utmost selfhood is commendable. That she should realize to the fullest extent all the functions of personality is wholly desirable. The opening of numerous vocations to her which were formerly closed against her is not only the inevitable trend of the times, but is fraught with large possibilities of good. Her entrance into public life on an equality with man will not be much longer denied throughout the entire country. Even a majority of those who are opposed to it base their antagonism on prudential reasons alone. They question the effect of this movement upon the home life of the republic.

That its tendency is to remove a considerable number of women from the domestic sphere cannot be doubted, but the claim that it will affect the domestic serenity of a majority of

homes is problematical. Furthermore, it must be recognized that many women are not only constitutionally disqualified to be home-makers, but are unquestionably qualified for tasks outside the domestic sphere to such an extent as to indicate that their providential mission relieves them from any responsibility of wifehood and motherhood. Such women can be of great value to the political, civil, social, and religious welfare of the nation.

The much heralded disqualifications of women for certain forms of public activity simply determine what specific items shall be eliminated from the achievements of women, just as the natural disqualifications of men for certain functions delimit their activities, and in both cases the main channels are thus determined through which they shall pour their energies for the good of society. What Finot says is well balanced and significant: "Every career must be opened to women, and if nature has reared for her impassable barriers let us be convinced in advance that she will not cross them." Nor can it be denied that the results of such an attitude toward the claims of women will be beneficial to the institution of the family. For, as the author just quoted truthfully says: "Logically the peace of households will only come from the dignity and mutual esteem based upon a community of higher interests which will unite the life of the husband and the wife."

The effect of the more intensive suffrage movement which is the most palpable product of the feminist propaganda, so far as facts bearing on the case are available, does not seem to be harmful to the life of the family. Women have been voting in the state of Wyoming for more than forty years, and divorces in that state have diminished 75 per cent. during the period. We are told that the participation of women in the political life of New Zealand has resulted in a decline equally great in the number of divorces during a period of fifteen years. While it would be inaccurate to claim that women's suffrage had of itself exclusively brought about this result, it is at least clear that it has not had a tendency to bankrupt the home.

Unfortunately the feminist propaganda has not stopped with a rational effort to increase the opportunity or develop the selfhood of woman, but has, under certain exaggerated socialistic influences, rushed into thorough confusion regarding marriage and divorce. In its extreme manifestations it has

sought the loosening of the marriage tie, the multiplication of the ease with which divorce may be accomplished, perfect freedom in sexual alliance, and the placing of the care of children on the state, thus tearing parenthood from one of its traditional obligations.

A movement which develops such tendencies is to be checked by all who love morality and social order. The more rational feminists are thoroughly committed against these excrescences, but it cannot be doubted that such teachings, which unfortunately are found in much of our periodical literature, have a malign influence upon public sentiment and conduce to the increase of loose views of conduct in respect to marriage. This is an evil which springs perennially in society. In its present form it is only new in outward dress, in plausible expression, in scientific terminology, and in the subtle and insinuating way in which it makes a rent in the social fabric. The claim that every woman is entitled to live her own life apart from all conventional restraints and that, under the new freedom, single women may exercise their desires for fellowship with men without the restraints imposed by tradition and religion, strikes at the very heart of domestic purity and, unchecked, would lead to the most frightful disasters. How far this sentiment percolates through all the strata of society it is difficult to say, but that it has a determinative influence with multitudes of people cannot be questioned.

V. THE DECLINE OF FAMILY RELIGION

The ancient Hebrew idea of the family made it a religious organization, the patriarchal head of which served as a priest in the various ceremonials connected with the feasts and fasts of the Jewish religion. This observance bound the members of the family together in a religious unity. The instruction of the children of the household in piety was carried on with scrupulous care. While this training gave special attention to the boys it in no sense neglected the interests of the girls, though their education naturally took the direction of preparation for duties as wife and mother. The Hebrew family was a school of great moral and social value, and forms a very striking contrast with the modern homes in which individualism has virtually destroyed the sense of social unity.

The Hebrew ideal was largely transmitted through Puritan influences to English and American society. In the southern

and middle colonies children were carefully educated in the catechism of the Church of England. The Society of Friends carefully trained their young in the principles of morality and religion. The New England religious training was characterized by severity. There was almost universal family prayer, and the daily reading of the Bible by children and parents. Everything akin to this condition has practically passed away in most sections of our country. The contributing agencies to this result are not far to seek:

(1) All those influences which have led to the decadence of family unity, as heretofore shown, have weighed most heavily against the maintenance of religion in the family.

(2) The very processes of education which have been developed in the course of the years have unintentionally, but none the less truly, encouraged the decline in family religion. The boys and girls who pass through our educational system are practically removed from continuous and immediate parental influence in religion and morals for a period running from the seventh to the twenty-first year, and when these young persons have finished their courses in college, the boy is ready for business or professional pursuits and the girl is about to be married or to enter upon a career. In both cases the end of family discipline has been reached long before. In the public schools religious training is impossible, unless it may turn out that recent proposals under the Gary method provide a suitable supplement to the work of the churches in connection with the curricula of the public schools.

(3) The absorption in material interests which characterizes the majority of parents has an equally depressing influence upon family religion. This is symptomatic of the entire structure of society and is an evil which is fundamental to all the disorders which now afflict the country. There is no aspect in which this evil shows itself more painfully than in the loss of family discipline and moral instruction.

(4) The sense of spiritual responsibility for the individual members of the household has, therefore, been greatly blunted, so that there does not exist that familiarity of intercourse between parents and children which formerly obtained in Christian households.

(5) The consequent relegation of moral and spiritual instruction and influence to the Sunday-schools, the Young Men's Christian Association, the Young Women's Christian

Association, and similar institutions, which were originally intended only to supplement the moral and spiritual ministry of the home and the church.

(6) Even where the members of families are all identified with the Christian church it will often be found that sectarian differences are very marked. Occasionally every member of the family will belong to a sect not adopted by the others. The religious life, therefore, becomes strictly individualistic and independent, and the possibility of unity under one organized control such as existed in the early days is absolutely defeated.

(7) The decline in family worship is inevitable from the causes already stated. The religious functions of the patriarchal head of the family have disappeared. Comparatively few fathers undertake any longer to direct the devotions of the household. Family altars have been broken down. The haste and eagerness of life, the competition of wordly interests, and a thousand conflicting matters have virtually destroyed this household center of religion. The Congregational churches of the United States in their National Council have taken up the question most intelligently. A Family Altar League has been organized, and the religious education of children in the home urged to the fullest extent. The Commission on Religious and Moral Education of this body issued to all ministers in charge of Congregational churches a call for information regarding a variety of subjects in this connection. Among the questions asked was this: "What are the conditions in your community or parish with respect to worship and religious training in the home?" The answers to this inquiry were not altogether encouraging. A recent report shows that the replies were not as general as could have been wished nor as satisfactory as could have been hoped. They were characterized by "a great absence of definiteness, so that the attempt to summarize the answers leaves a distinct impression that the vitally important work of building up family worship is left to spasmodic effort instead of being a matter of the greatest concern." The attempt thus made to stir up a deeper interest in the subject of family religion is most commendable, and it might well be pursued by all the churches. The moral interests of the nation are at stake. No substitute for household religion can be found. No transfer of responsibilities from the home to the church and Sunday-school or

collateral institutions should be permitted. No disposition to assume that the modern scientific or pedagogical activities in societies for religious education can relieve parents of their perpetual obligation in this regard should be allowed to pass without rebuke. A revival of family religion is one of the almost imperative needs of the hour.

VI. THE SOCIAL EVIL

This is a delicate phrase to cover a horrible disease in the social organism. The nations of antiquity were polluted by it, and no modern people has escaped it. It has been one of the chief causes of the downfall of kingdoms, and it is eating its way into the life centers of all our modern nations. It lies deeper than the symptoms which appear on the surface. No remedy which seeks simply to eradicate its excrescences can effect a cure. A morbid delicacy has until recently kept religious teachers from giving it the public attention it has required. There has been much ignorance concerning its wide prevalence and the terrible consequences of its continuance. False theories of its nature, including the conception that it is inevitable, have misled even the wise. Happily for the welfare of the people this unwholesome condition is passing away. The wide diffusion of intelligence by means of carefully prepared literature for dissemination in schools and homes, patient and rational investigation both of the extent of the evil itself and the conditions which cause it, and plain exposures of the unspeakable physical and moral evils which follow its practise, have in these later days brought the public face to face with a problem which is as old as society.

Those theorists who have proceeded on the assumption that prostitution is an irrepressible evil, and therefore, is to be dealt with only for the purpose of mitigating its enormities, no longer have the confidence of the public. The arguments which are made for such a policy might as well be applied to any other evil which the laws of civilized nations punish with severe penalties. There is no safe attitude toward commercialized vice except that of relentless hostility, aiming at absolute extinction. This calls for the complete destruction of the organized traffic in girls and women. While it has not been proved that a network of white slave traffickers extends systematically throughout the country, as has been charged, it is sufficiently well known that detached groups of such infamous

traders in womankind are located in various parts of the United States. It is also certain that immigrant girls are subjected to the importunities of villains who meet them at the ports of entry with the fell purpose of luring them into lives of shame. These and other ascertained methods of killing both the bodies and souls of women are to be met by searching investigation and the most relentless processes of extermination.

It must be obvious, however, that there would be little possibility of success for such atrocious enterprises were there no deeper reasons for the comparative ease with which these victims are ensnared than the diabolical skill of their seducers. It is the business of society to ascertain these causes, and in this work the churches are under obligation to assist, to the utmost of their ability, both in learning why such conditions exist and in determining what preventive measures will be effective against this wide-spread evil. Prostitution arises from many causes, among which may be mentioned the following:

(1). Feeble-mindedness, or a state of intellectual poverty approximating it. Students of the problem cannot avoid the impression that an immense proportion of women who have gone into lives of infamy are of low mentality. Here is an aspect of the case which calls for the most scientific treatment. Various states are showing serious interest in this feature of the problem, while experts in the sociological bearings of the question are pointing out the duty of society to these hapless creatures. The mere fact that so large a proportion of prostitutes are persons of deficient intelligence should lead to a larger exercise of charity on the part of those who are prone to pour unstinted denunciations upon them.

(2). The inadequate wages of girls and women, together with the kind of service they are compelled to render and the exhaustion incident to long hours of labor must be reckoned among the most influential causes contributing to the downfall of this unfortunate class. The narrower the life and the more pinched the circumstances of young women compelled to earn their daily bread, the more subtle is the temptation to escape the thralldom of such servitude by the easy road of compliance with man's beastly proposals, phrased in enticing words. Many of the girls who seek occupation in our cities are from the country sections. They have left the freedom of out-of-

doors and find themselves in pent-up quarters in crowded tenements or boarding-houses, with no such wholesome restraints as existed in their rural homes and deprived of healthful modes of recreation. In the stern battle with conditions they are not qualified to conquer, many a girl seeking amusement and entertainment is dragged down by a conscienceless wretch who, under promise of marriage or, if the character of the girl is weak, under the spell of some other deception, beguiles her into a life which can only end in tragedy. Provision for a living wage for all girls compelled to earn their own livelihood is, therefore, urgently demanded. Such safeguards as the churches and philanthropic agencies can throw around such girls are also insistently required.

(3). The housing conditions to be found in our great cities, where rents are so high and space is so limited that families are compelled to live in an environment wholly disastrous to the maintenance of virtue and decency. With the increasing cost of living and the difficulty of segregating growing girls from contact with evil-minded persons in congested quarters, it is not strange that thousands of them are submerged in the flood of vice and iniquity.

(4). The deterioration of family discipline, to which reference has already been made, and the utter absence of it in homes such as modern housing conditions in great cities produce, is another contributory cause to this evil which should have serious attention. Nor is it confined to the homes of the poor and to the great centers of population. In all towns and cities the lack of parental control is one of the most inveterate provocatives of the social evil.

(5). The comparative ignorance of the majority of girls touching sex matters. They receive their first impressions of the most sacred relations in life from companions who have already been corrupted by evil influences. The frank instruction of girls in the things most essential for them to know about themselves is of the highest importance.

(6) Though it is easy to place undue importance upon unguided sex instincts as a cause for this evil, it must also be considered as a fact explanatory of the downfall of many who utterly misunderstand their own abnormal tendencies.

(7). The inherent desire for expensive dress and for the pleasures and excitements which are attractive to youth, and

eagerness for relief from the tedium of a monotonous existence.

(8). It scarcely needs be stated that the liquor traffic and the sale of narcotics and other habit forming drugs have a close connection with those nefarious interests which are actively engaged in pulling down women from their position of virtue, and that the destruction of the saloon is the overthrow of one of the chief supporters of commercialized vice.

When it is remembered that thousands of girls are flung out upon the world by economic or social reasons such as those mentioned here, without the safeguards of home and under the constant appeal of vicious surroundings, we may not feel that our boasted American civilization has in this respect made much advance over that which existed in the Roman Empire at the time when many women were guilty of infanticide both because of poverty and because they wished to rid themselves of a burdensome responsibility, and when, to avoid the actual crime of infanticide, they exposed their infant girls to the pitiless elements or to the still more cruel rapacity of mankind. "Every year, we are told, new-born children were brought by scores and hundreds to the column in Rome, where they were left to perish or to meet the fate of adoption by professional panders who brought them up as prostitutes or sold them into slavery." The church and the state which permit the exposure of millions of girls to an equally horrible fate while remedial measures might steadily reduce and finally remove the conditions which obtain are not less guilty than was Roman society in the days of the empire.

But the social evil lies deeper than commercialized vice, the frightful character of which is being increasingly understood by the public. The victims of this iniquity are recruited in large numbers from young women who have fallen under the baleful influence of ideas which permeate the whole social organism. There is an enormous amount of clandestine vice which ministers to commercialized vice by feeding it. It is not prudent to make known the extent of this to the young, since it would contribute to the excitement of a morbid curiosity which itself might lead to the greatest evils, but parents, guardians, and teachers of the young should know these facts and be able to fortify the young committed to their care against the iniquity. Society is guilty of gross sin in extending greater considerateness to men who are unchaste

than to women who fall from purity. No message to men is more emphatically needed than that which affirms a single standard of morality for both sexes.

The disinclination of men to marry until they have acquired what they regard as a sufficient income to maintain their wives in a suitable glory indirectly bears upon this matter. As any one can see who gives it a few moments of reflection, if there is no strong conviction regarding the obligations of men to safeguard the virtue of women, the brutal propensities of uncontrolled appetite will lead to reckless violations of right and to damnable assaults upon the purity of the innocent.

Everywhere about us are influences tending to break down the moral sense of the young. The licentiousness which is portrayed on the modern stage, the broad exposures of indelicacy on bill boards, the evil suggestions abounding in the literature of the day, the immodesty permitted in the dress of women, the constant appeal of fashionable society to the lower instincts of humanity, the flaunting of vice in attractive guises in the very faces of the young on the streets and in other public places, the unholy familiarity of the vulgar in treating the most sacred functions of motherhood,—these and scores of other elements which abound in current life constantly increase the liability to every form of sexual immorality. However difficult and delicate it may be to treat such themes, and however important it may be that they should be handled with the utmost caution and reserve, it is still incumbent upon teachers of religion to be unsparing in their denunciations of these iniquities and unremitting in their efforts to remove them. Nothing will be effective by way of repression which is not sustained by a firm moral conviction pervading public sentiment. The very success which science attains in the discovery of the preventives and remedies for these frightful diseases which follow the practise of vice and immorality indirectly contributes to laxity on the part of those who are not controlled by high moral principle. The very immunity from peril which the knowledge of our day provides breaks down those safeguards which prudence and fear have erected and which have been, in the past, powerful deterrents. Back of all the instruction which may be given to the young concerning the perils of vice must lie a strong religious impulse. Alongside the material improvements which a better social conscience will insist upon having in our communities there must be an un-

flinching moral purpose. After all allowances have been made for the causes of prostitution herein named, and others which might be presented, the fact still remains that the secret of this social evil, as of all others, lies far down in the human heart with its native inclination for sin. It will not do for the church to be content with the likelihood that sociological experts will in due time solve these problems. No amount of education or legal restrictions will compensate for the loss of that moral and spiritual vigor which religion alone can impart to human souls.

CORRECTIVES

The physical basis of our social ills is better understood than ever, and the churches cannot treat with negligence the proposals made for remedying many of our troubles by giving men and women reliable instruction in the protection and care of their bodily functions. It is important that sex education as a part of our social hygiene should receive earnest attention. Boys and girls and young men and young women should learn the primary facts of sex relations. Every propriety should be observed in imparting this knowledge. It should take its place naturally in a course of biological study, removed from any associations which would appeal to a prurient curiosity or a morbid appetite for that which is concealed. The plain facts of life as a part of the natural history of the human species can be imparted without harmful effects if done in a reserved and scientific spirit. This is required both to fortify the young against sexual sins, and also to counteract the considerable output of unscientific and misleading literature on the subject which only serves to inflame the imagination.

The relation of social immorality to the stability of the home is so close that it cannot be emphasized too strongly in the instruction given to the young who have passed the adolescent period. When the average youth of both sexes learns that diseases consequent upon vice are chiefly accountable for the misery which many women suffer after marriage, and that a great proportion of childless marriages are attributable to the same cause, the knowledge cannot fail to have a wholesome effect by teaching restraint to young men and caution to young women.

The bearings of all this upon the divorce question must

be apparent. The information to which reference has just been made is now so widely disseminated that most intelligent women have acquired it. If after marriage the terrible consequences already specified manifest themselves, the result can only be extreme disgust and indignation on the part of the woman. This can only result in incurable discord from which separation or divorce will be hailed as a happy measure of relief.

How this sex instruction shall be imparted is not a small problem. If homes were conducted as they ought to be the difficulty would disappear, but the reluctance of parents to discuss these subjects with their children is almost invincible. The modern proposal, which has been adopted in various quarters, that such instruction shall be a part of the regular curricula of the advanced grades in the public schools, is beset with embarrassments, but in the main should have the acquiescence of the public. There are other institutions which may also pursue the same work. The Young Men's Christian Association in its work for boys, and the Young Women's Christian Association in its work for girls, and other organizations especially ministering to the life of boys and girls might treat these questions effectively, provided the persons who are charged with such delicate responsibilities are properly qualified by temperament and spiritual ideals to undertake them.

RECOMMENDATIONS

We recommend to the state and local federations of churches that they adopt definite programs for the promotion of wholesome Christian family life as the most practical and effective preventive for the evils which are set forth in the report.

We suggest the following concrete points for such a program :

1. A revival of religious instruction in the home and the maintenance of family worship.
2. A vigorous propaganda relative to the misery and moral destruction inflicted upon innocent children by the separation and divorce of parents, and the exertion of positive influences to persuade parents to reconcile their differences and preserve their homes for the sake of their children.
3. An earnest crusade against the marriage of the unfit and in favor of the care and safeguarding of feeble-minded girls, in order to prevent the multiplication of defective

children and the recruiting from them of prostitutes and criminals.

4. The instruction and stimulation of parents in the duty and methods of gaining and keeping the confidence of their children and teaching them the essential facts as to the care of their bodies, the transmission of life, the proper relation between the sexes, parenthood, clean living, and the wickedness and danger of sexual immorality.

Resolved: That we approve and encourage the establishment of courts of domestic relations, such as have been established in Chicago, Philadelphia, and a number of large cities.

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GEORGE P. ECKMAN,
Chairman

REPORT
of the
COMMISSION ON TEMPERANCE

REPORT OF THE COMMISSION ON TEMPERANCE

I.

During the past quadrennium, four meetings of the entire commission have been held and a large number of meetings of the executive committee. A plan of organization was adopted and approved by the executive committee of the Federal Council at its annual session in Richmond, Virginia, 1915. The officers of the executive committee are:

Chairman, Rev. Rufus W. Miller, D.D., Philadelphia, Pa.

Vice-Chairman, Joshua Levering, Baltimore, Md.

General Secretary, Prof. Charles Scanlon, Pittsburgh, Pa.

Treasurer, John Walton, Philadelphia, Pa.

Other members of the executive committee are: Rev. E. C. Dinwiddie, Washington, D. C., Evangelical Lutheran General Synod; Charles L. Huston, Coatesville, Pa., Presbyterian, U. S. A.; A. E. Wilson, Chicago, Ill., President Temperance Board Methodist Episcopal Church; James Wood, Mt. Kisco, N. Y., Friends; Rev. J. T. McCrory, Pittsburgh, Pa., United Presbyterian; Miss Cora Frances Stoddard, Boston, Mass., Congregational; Secretary Scientific Temperance Federation; Mrs. Sarah Hogue, Lincoln, Va., Friends; President of Virginia W. C. T. U.

The commission has maintained two offices, one at Pittsburgh, Pa., through the courtesy of the Presbyterian Board of Temperance, at the First National Bank Building, and in the Widener Building, Philadelphia, Pa.

A large number of mass meetings at various points were held by the commission in the interests of educational temperance and, particularly, of pledge-signing, including gatherings attended by many thousands in New York, Philadelphia, Pittsburgh, etc. Among the speakers were the Hon. Wm. Jennings Bryan, ex-Secretary of State and the Rev. William A. Sunday. Many thousands of total abstinence pledges have been signed, as a result of these meetings. •

An interesting development of the work has been among the young people's societies of the country. The commission

prepared a brief text-book entitled *Temperance Facts*, containing six lessons on educational temperance, and many thousands of copies have been used, particularly in Boston and in Philadelphia, under the auspices of the Federation of the young people's societies of those cities.

The commission has published and circulated considerable literature, has had extensive correspondence with temperance agencies and organizations. Its work has been presented in addresses by the officers of the commission and by special speakers from time to time, in various parts of the country.

By approval of the executive committee of the Federal Council, special efforts were put forth to present a comprehensive and educational program, having as its constant aim the stressing of voluntary, personal abstinence and the signing of the pledge. These efforts were carried forward under the name of the National Abstainers' or National Temperance Union, and an advisory committee was formed of about one hundred statesmen and leaders in the social, educational, religious, and scientific world.

For more than a year Mr. Albert R. Rogers of Boston, a man of large experience in organizing civic and educational expositions, was director of the Union. Under his leadership, the Philadelphia Civic Exposition was held in Philadelphia for one month, early in the summer of 1916, in which various civic and educational organizations of Philadelphia participated. It is believed that the educational exhibits on temperance at this exposition were not only helpful but presented a new method of temperance education worthy of adoption throughout the towns and cities of the country.

But under the plan of organization of the Federal Council and of the Temperance Commission it would seem that the important work of the Temperance Commission has been its influence in the formation of denominational temperance commissions and in stimulating other work. It is gratifying to report that the several denominations represented in the Federal Council have been giving, during the past four years, more time and attention and larger financial support to definite denominational temperance methods.

The activities of the various denominational commissions and agencies, as represented to your commission, indicate a growing enlargement of the work, as well as the value of

a larger opportunity for the Federal Council's Commission on Temperance.

The American Temperance Board of the Church of Christ (Disciples) has, within the last two years, elected a secretary, giving his entire time to the work, and the General Synod of the Lutheran Church has also placed its temperance work in the hands of an executive secretary, devoting his entire time to temperance education. Most of the denominations connected with the Council now have officially appointed temperance commissions or committees and a significant trend of ecclesiastical action is indicated in that of one of the leading church bodies, which "expresses the hope that all temperance agitation and education in the churches may eventually come under the direction of the Temperance Commission of the Federal Council of the Churches of Christ in America."

At the present time the Temperance Society of the Methodist Episcopal Church and the Board of Temperance of the Presbyterian Church in the United States of America, are most thoroughly organized and are rendering invaluable service to the cause of temperance, not only in their own churches, but throughout the land. Appended to this report is a list of the churches having commissions on temperance.

Your commission has received, in accordance with the action of the Federal Council at Chicago, in 1912, financial reports and plans of work from various temperance agencies throughout the land—agencies which solicit support from the churches and are yet not directly responsible to the churches. These reports which are not complete, show, however, that the Christian people of this country annually contribute upwards of \$1,500,000 to the cause of temperance education and legislation, in addition to what is given through specific church temperance agencies. It is evident that more and more the churches of the land recognize their responsibility for educational temperance, for total abstinence on the part of the individual, and for prohibition in state and nation. The Christian church is the moral and spiritual teacher of the nation. It has the grave responsibility of educating its members in temperance in all its phases. The church must lead in this work. It cannot abrogate its responsibility nor place it upon purely voluntary agencies. We, therefore, favor any plan of cooperation between the Commission on Temperance, the National Temperance Society and other temperance organiza-

tions, which is in harmony with the principles of the Federal Council and which will promote the purpose for which the Commission on Temperance was constituted.¹

¹It is gratifying to report that the Commission on Temperance and the National Temperance Society are now in full cooperation, and have offices together in the United Charities Building, 105 East 22nd Street, New York. These offices are in constant touch with the general offices of the Federal Council. All inquiries for temperance literature and information should be sent to the Commission on Temperance, 612 United Charities Building, 105 East 22nd Street, New York, N. Y.

II.

The Church and Temperance Education:

A Review

The question of temperance is one of the most vital and urgent questions before the world at this hour. According to a declaration of the Supreme Court of the United States: "By the general concurrence of opinion of every civilized and Christian community there are few sources of crime and misery to society equal to the dram-shop. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained in these retail liquor saloons than to any other source." It is admitted by all students of social conditions that the use of alcohol is the chief cause of poverty, crime, misery, insanity, idiocy, and human degeneration. It is therefore needless for us to discuss the nature of the alcohol traffic or attempt to measure its evil consequences. The tragedies of alcohol are so deadly, the woes of intemperance are so many, the consequences of the drink traffic are so fatal, the burdens it imposes upon society are so heavy, that this traffic must be destroyed. Many things indicate that humanity is girding itself for a life-and-death struggle with this old evil; and many things encourage the hope that the end is within sight. This is certain, that the question is now up for a hearing, and upon the answer given depends the welfare of mankind for many generations.

It is not necessary to give in detail the history of the anti-saloon movement in America. In all lands and in all times, moralists and lawgivers have seen the evils of the saloon and have sought to lessen its power. In more recent times these evils have been clearly recognized, and efforts have been made to limit them. In many of the American colonies the question early attracted attention, and vigorous efforts were directed against it. In February, 1777, the Continental Congress passed a resolution recommending the legislatures of the several states "immediately to pass laws the most effectual for putting an immediate stop to the pernicious practise of

distilling grain, by which the most extensive evils are likely to be derived if not quickly prevented." In 1784 the Methodists and Quakers enjoined their members not to sell or use intoxicating liquors; and in 1811 Dr. Benjamin Rush persuaded the Presbyterian General Assembly to appoint a committee to act with others in devising remedies for drunkenness, which had invaded the churches and was working havoc in society. Since that time many temperance societies have been organized, and the campaign against the liquor traffic has continued.

THE FIGHT AGAINST ALCOHOL

This campaign against the liquor traffic has been conducted along two lines, education and legislation.

Early in the nineteenth century there was a remarkable activity in the direction of temperance education. There were great pledge-signing campaigns which succeeded in enrolling a large proportion of the people. Later, legislation was secured through the efforts of the Woman's Christian Temperance Union requiring instruction in the public schools on the evils and effects of alcohol.

About the middle of the last century the movement against alcohol took a new direction in behalf of the prohibition of the liquor traffic. Beginning with Maine in 1853, one state after another adopted the prohibition policy, and soon thirteen states had enacted such legislation. In 1890 the number that had at one time or another enacted prohibition was seventeen. But in state after state such provisions were repealed, until only three retained such legislation. In 1916, however, there was a revived interest in prohibitory legislation, and now twenty-three states have declared in favor of prohibition.

During the past fifty years there has been a remarkable increase of restrictive legislation. In some states the number of licenses is strictly limited; in many states there are found many local option measures which enable the people to exclude saloons from ward, or city, or county. At this time in addition to the twenty-three states that have state-wide prohibition, there are many states where saloons are found only in few cities. More than three fourths of the territory of the United States is no-saloon territory; and more than sixty per cent. of the people live in no-license districts.

THE GAINS FOR TEMPERANCE

That many notable victories have been gained by temperance people of this country, that great gains have been made in the fight against alcohol we gladly and fully affirm. And yet, as a matter of fact, we must say with regret and sorrow that the real gains are not so fully apparent. The returns of the United States Department of Internal Revenue show that during the past fifty years there has been a steady and marked increase in the average per capita consumption of intoxicating liquors every year during the past fifty, except four. They show that the decrease has usually been found in times of general financial depression. They show also that the consumption of liquors has increased faster than the population. They show, finally, that where there has been some decrease in the consumption of liquors, it has been in the rural districts, and smaller cities, while the increase has been most marked in states with large cities.

In the past two generations some great advances have been made in the fight against alcohol. Some sanguine persons believe that the destruction of the liquor traffic is only a matter of months or a few years. By all means let us maintain this hopeful and confident attitude. But the man who supposes that the friends of temperance are to win an easy victory has sadly misread history and wholly mistakes this movement. The enemy we face is one of the oldest, best organized, and most subtle that humanity has to meet; it has unlimited funds at its disposal, and it is firmly entrenched in the commercial and financial life of the nation. More than that, the liquor traffic is sustained and perpetuated by three roots that represent the most constant and vital factors in life—the love of money, the craving for stimulants, and the instinct for social fellowship. The friends of temperance, like the workers in any good cause, ought to expect a great and decisive victory, but there must be thorough and persistent effort against appetite and covetousness that the roots as well as the branches of the traffic may be destroyed.

The facts stated above, with reference to the consumption of alcoholic beverages, compel us to raise the question whether there is not at present a missing factor in our campaign against alcohol. Not until there is a marked and permanent reduction in the amount of alcoholic liquors consumed can we say that any real and permanent gains have been made. One of the

most important factors in this campaign is systematic and thorough temperance education. We believe most heartily in the total prohibition of the manufacture and sale of alcoholic beverages. We are in fullest accord with every effort made to limit and abolish this pernicious traffic. We cannot too strongly urge all of our people to more persistent and active effort in behalf of anti-saloon legislation and law enforcement. Without in any sense minimizing the importance and necessity along these lines, we yet believe that renewed and redoubled efforts should be made in temperance education. This is specifically the churches' part in this campaign; and this work the churches must now undertake in a more systematic, persistent way.

A CAMPAIGN OF TEMPERANCE INSTRUCTION

There must, therefore, be continued a wise and systematic instruction of the people concerning the evils of alcohol and the duty of abstinence. Without an intelligent and aroused sentiment on the part of the people little can be done. With such sentiment all things are possible. Much has been done in temperance instruction, but much yet remains to be done. To-day temperance instruction is required in the public schools of all of the states; but provision with reference to such instructions is in some cases vague, and the instruction given is not always sufficient or effective.

In all times men have noted the evils of intemperance and urged moderation. Men have observed the effects of alcohol upon the user, upon his children, and upon society. But in these latter times men have studied this question in a scientific way, and new evidence has accumulated that is simply overwhelming. In the past twenty years there has been accumulated a mass of evidence, gathered by experts, all tending to show that the use of alcohol is responsible for a very large proportion of the crime and poverty, the sickness and insanity that afflict humanity, and how the abuse of alcohol endangers the peace of society and is casting heavy burdens upon mankind. In this country we have emphasized the moral appeal in our temperance work, and this is right and needful. In Continental countries in the past twenty years there has been a remarkable series of experiments, all tending to show that alcohol has serious physiological and economic consequences. In this country the campaign has largely been a popular

movement, carried on often with little aid and encouragement from scholars and scientists. On the Continent, however, the anti-saloon movement represents the scientists and sociologists, in many cases the leading universities and professional men, and the results are already most marked.

THE ECONOMIC VALUE OF ABSTINENCE

The social and economic value of abstinence from alcohol must be explained and emphasized. It is admitted by all that the friends of temperance have won their case so far as the moral argument is concerned. But, unfortunately, not all men give the moral argument due weight; very many allow the moral arguments to be set aside by other considerations. In recent times the question of temperance has changed front, and the friends of the saloon have begun to debate the economic and financial aspects of the traffic. They appeal to the farmers with figures showing the vast amount of grain used in the manufacture of alcoholic beverages, and they maintain that the farmer will suffer if the manufacture of alcohol is prohibited. They point to the vast sums derived by the nation and the city from excise taxes and license fees, and declare that the destruction of the liquor traffic and the cutting off of these sources of revenue will cripple government. They tell of the capital invested and the men employed in the liquor business, and try to show that the destruction of the liquor business will produce chaos in the industrial and economic world. Finally, they claim that the open saloon helps business and puts money in circulation, and they claim that prohibition means commercial stagnation and loss. The arguments used are very false, but they are very specious, and calculated to deceive the uninformed. In view of all this, it is evident that the whole temperance problem must be thought out in all its bearings—political, economic, financial, sociological, and moral, and the facts must be given to the people and made a part of their consciousness. We must show that alcohol will hurt and not help the commercial interests of a people; we must show that money losses to the state from alcohol are many times greater than the excise fees; and we must show that saloons hurt every line of business and are an economic blunder.

We must make it clear that the use of alcohol, even in moderate quantities, reduces a man's economic efficiency. In

the past years some careful investigations have been made with reference to the effects of alcohol, and many significant results have been attained. Men have discovered that the use of alcohol even in moderation reduces man's working efficiency from five to twenty-two per cent. They have discovered that the men who use alcohol even in moderation are less reliable and clear-headed than the men who do not use it, and the industrial world is beginning to put this conclusion into force. The great railroad companies have adopted very stringent rules with reference to the use of alcohol by their employees, and a number of companies now require total abstinence from all. More and more, mill-owners and manufacturers are finding that total abstinence on the part of their employees means increased efficiency; and naturally enough they are assuming a hostile attitude toward the liquor traffic. Another thing, men are discovering that there is a direct relation between the number of accidents in industry and the use of alcohol by workingmen. Thus employers have found that when saloons are closed in a community the number of accidents in the mills is reduced fully fifty-two per cent. In Germany, employer's liability and workingmen's compensation laws have long been in force; in addition we find well-developed systems of accident and disability insurance. Inasmuch as the employers must pay a large proportion of the cost of workingmen's compensation and accident insurance, they have a direct interest in removing the causes of industrial accidents. For the sake of economy, the great employers are becoming more anxious to prevent accidents than to care for the victim.

This suggests a line of work that must be considered and may be pushed with great profit. The temperance workers must promote the investigation of the industrial effects of alcohol; they must disseminate the information as fast as it is gathered, they must endeavor to persuade all employers to adopt stringent rules with reference to the use of liquors; they must convince men that the use of liquors means an industrial handicap that is serious and may be fatal. In our land temperance workers should encourage all investigations showing the relation of alcohol to industrial accidents. And they should also be deeply interested in all wise measures in behalf of workingmen's compensation and accident insurance; first, because such measures are just and fair; and secondly,

because they will become most potent agencies of temperance reform. The stress of competition will become keener as time goes by, and the day will come when a people must decide between industrial efficiency with temperance or industrial loss with drink. The whole case against the use of alcoholic beverages must be presented to the people that they may be informed and may be aroused to action.

To this end there should be regular and systematic instruction in the Sunday-schools; in such instruction the dangers of intemperance and the privilege of abstinence must be emphasized, and an organized effort made to convert the young to the temperance idea. There should be more systematic and comprehensive instruction concerning temperance given from the pulpit; the teachings of Scripture and of science on this question should be explained, and the obligations of temperance should be urged. And beyond all, a reliable, up-to-date, and attractive literature dealing with every phase of this question must be printed and systematically circulated. We must employ every resource in reaching the mind and stirring the conscience and arousing the will of the people.

TEMPERANCE WORK AMONG FOREIGNERS

We must bring these facts home to the mind and heart of the foreign-speaking peoples in our land. Many of these peoples have come from the continent of Europe, where alcoholic beverages are in common use but where wholly different conditions prevail. We need not discuss the question whether conditions are better or worse than on the Continent; we simply affirm that the conditions are different.

This has a double aspect which must be taken into account. We must make these people know the effect of our fiery alcoholic beverages upon the users. That this may be done, we must have a full presentation of the scientific case against alcohol in the various languages of these people. Many of these foreigners are now voters; many more of them will be; a very large proportion of them use alcoholic beverages; and all investigators agree that the use of alcohol is increasing among these people, especially among the women. Thus far very little has been done to reach these people in their own language and acquaint them with the facts.

We must win support of these people in behalf of temperance legislation. Many of those who come to our shores are

in protest against the oppression of the Old World; they come here believing that America is the home of freedom and justice. We have neglected these people and have not made them acquainted with our American ideas and ideals. Our neglect has furnished abundant opportunity for the liquor dealers to mislead the people and fill their minds with false ideas. The agents of the saloon have been busy among these people, presenting false ideas of liberty, telling them that the temperance parties are trying to take away their liberties, urging them to oppose temperance legislation as tyranny, and organizing these foreigners into united societies to oppose all such legislation. The results of our neglect are most serious in many ways. These people bitterly oppose all restrictive legislation as an infringement of their rights, and many of them are driven into an attitude of revolt against the government.

It is necessary, therefore, that we interpret our American ideas and institutions to these foreigners in literature giving the modern argument against alcohol. It is necessary that these people, with their passion for justice and their love of freedom, be instructed and won for the temperance cause. We need an abundant literature in these various foreign tongues for wise and systematic distribution among these different nationalities. With their opposition, without their aid, it will be doubly difficult to win the temperance fight. With their aid we can both win the fight and can enlist a mighty force in behalf of our higher institutions and ideals.

III.

The Economic Aspects of the Liquor Question

The workingmen of America hold the key to the liquor situation in this country. If they could be persuaded that the liquor traffic is all that its opponents say it is, the saloon would be abolished just as quickly as these workingmen were given a chance to express their convictions. The workingman has been informed by the liquor interests that if the saloons were destroyed, it would create a labor panic and that 1,000,000 workingmen would lose their jobs. The liquor interest has capitalized this fear of loss of work and by presenting a series of figures, which seem to prove that a calamity will follow the abolition of the liquor traffic, large numbers of workingmen, who never enter a saloon, have been persuaded to vote for its retention.

WILL A MILLION MEN LOSE THEIR JOBS?

The entire argument of the liquor men in this regard is based upon the fallacy that if the saloon-keeper fails to get the \$2,000,000,000 now spent for intoxicating liquor, nobody else will get it. Whereas the fact is, that if the money now invested in the liquor business were invested in the average industrial plant in the United States, it would give work to four times as many wage-earners, who would collectively receive nearly four times as much in the form of wages and about four times as much raw material would be required than is now the case. It is inferred from the liquor men's statement that by no possibility can others besides themselves have any use for glass bottles, barrels, automobiles, signs, printed material or cabinet work. If this situation is dealt with definitely, persistently, scientifically and sympathetically, there is no doubt that the great mass of workingmen will be won by the anti-saloon and prohibition movements.

LABOR FIGHTING THE SALOON

Considerable progress has been made in this direction. In England there is an organization known as "The Labor

Officials' Temperance Fellowship" comprised of some of the best labor men in Great Britain. So powerful has this organization become that it practically dominates the British Trades Congress, which is the strongest labor organization in Europe. Practically every labor member of the House of Parliament is a Vice President of the Fellowship. It is practically impossible for the British Trades Congress to elect a fraternal delegate to the American Federation of Labor unless he is a total abstainer. It is rather remarkable that the British Trades Congress, which has a membership of over two million, has made no effort whatever, to organize the workers in breweries and distilleries and the bartenders of Great Britain.

SOCIALISTS ACTIVE FOR ECONOMIC REASONS

The situation in other European countries among workingmen is equally encouraging, particularly among the Socialists. Whatever may be one's opinion regarding the economic and political value of the doctrines taught by the Socialists, considerable credit must be given the Socialists for their stand against the liquor business. Their principal argument against the liquor traffic is that it unfits the worker to think clearly and to fight courageously against unjust economic conditions. Upon this basis they have made a successful appeal to the great mass of workers to fight the liquor traffic. The Socialist Party in the United States has also been unusually aggressive in this regard. A strong committee is now at work upon a statement which will undoubtedly be the strongest protest against the liquor business that has ever been issued by any organization interested in this problem, purely in its economic and political aspects.

BEGINNING OF THE ANTI-SALOON MOVEMENT AMONG AMERICAN WORKERS

In 1910 while the American Federation of Labor held its convention in Toronto, there was inaugurated a movement which put the fear of God into the hearts of the liquor men in the labor movement. A monster mass meeting was held in Massey Hall which was attended by four thousand people and from which few of the four hundred delegates to the Convention absented themselves. Addresses were made by John Mitchell, Thomas L. Lewis, who was then President of the United Mine Workers of America, John B. Lennon,

Treasurer of the American Federation of Labor, James Simpson, one of the most prominent labor leaders of Canada and Charles Stelzle, who organized the meeting, presided and also gave an address. At this time a thorough canvass was made among the delegates to the Federation convention and nearly two hundred of them expressed their willingness to discuss the question of forming an organization in this country similar to "The Labor Officials' Temperance Fellowship." At the earnest request of Samuel Gompers, President of the Federation, the formation of a society for labor leaders was deferred, because just at that time organized labor was facing a rather serious situation in this country, and it was feared by Mr. Gompers that the organization of such a temperance society would cause a split in the American labor movement. This request was granted on condition that about half a dozen resolutions, on the desk of the Secretary, committing the American Federation of Labor to the liquor traffic, be not presented to the convention. There is, however, a tacit understanding in the convention, itself, that if an attempt is made by the delegates representing the liquor business to commit the Federation to the liquor traffic, the full force of the anti-saloon element in the Federation of Labor will be let loose regardless of consequences.

ATTITUDE OF THE LABOR PRESS

One of the most influential factors in the labor movement is the labor press. Throughout this country there are published something like two hundred and fifty weekly labor papers and about one hundred monthly labor magazines, which are issued by the various international unions. The editors of these papers are receiving an abundance of material sent out by the publicity department of the liquor organizations. A few of the labor editors have succumbed to this attack and have gone clear over to the side of the liquor men. In a few cases the saloon-keepers have practically subsidized local labor papers, one newspaper printing every week over one hundred different liquor advertisements. But in the main, the labor editors have remained neutral on this question and they have declined to print the material sent out by the liquor men. This often means a loss to the editors and publishers of these labor papers, which are for the most part working upon a very narrow marginal profit, and great credit should be given these

men for maintaining their neutral position. But these cannot long continue to refrain from taking sides. In many cases the labor papers are owned by central labor bodies and if these central labor bodies should vote to ask the editors of their official journals to come out against the anti-saloon forces, these editors must comply. Here again it is a question of education, both of the editors, so that they may either maintain their position of neutrality, or, when the question comes to an issue, to be able to defend their positions as opponents of the liquor traffic; and of the delegates to the central labor body, so that they may refrain from coming out in favor of the liquor business.

GETTING THE FACTS REGARDING THE LIQUOR BUSINESS

It is essential that a comprehensive and continuous study of the economic aspects of the liquor problem be made, so that the workers throughout the entire country may have at their command absolutely reliable material. To this end surveys should be made, not only of the liquor traffic as a whole, but of the conditions in particular states, cities, and other units. Such studies should cover the various branches of the liquor industry, the number of persons engaged by the industry, showing the percentage of proprietors, salaried employees, and wage earners, the capital invested, salary and wages paid, cost of materials, value of products, all of which should be thoroughly analyzed, showing their significance in so far as they have to do with the workingman and the taxpayer. The character of the saloons should be investigated, the saloons being classified according to the groups which they serve, that is, where they serve professional and business men, workingmen, foreigners, the clerk class and whether these saloons serve as general recreational centers and to what extent they are responsible for the more vicious elements of life. The relation of the saloon to crime, insanity, pauperism and other social questions would be valuable. The human element in this study should loom large, for the liquor question cannot be dealt with as an abstract problem. We cannot meet the arguments of the liquor men and of workingmen themselves by the use of mere generalities.

COMMISSIONS TO STUDY IMPORTANT FEATURES

It is desirable for the Commission to investigate carefully questions relative to liquor and industry, liquor and agriculture, liquor and transportation, and liquor and taxation. There is no doubt that much of the material which will be gotten together would serve as excellent campaign material and that it might be used very widely in newspapers and magazines and for other publicity purposes. Another important feature in the attack upon the liquor traffic might be the organization of open forums on the liquor question to be conducted in cities as well as smaller towns. Discussion of the liquor question would thus be secured which would have great educational value. It is largely a question of getting the facts before the people and the preponderance of evidence favors the opponents of the saloon.

LINING UP THE RANK AND FILE

Whatever may be done with reference to the organization of the leaders in the labor movement, it is highly important that the rank and file of the workingmen of this country be formed into a powerful anti-saloon movement. There is no doubt that many thousands of workingmen are ready to become identified with such a movement. There is springing up quite spontaneously in various portions of the United States, organizations of workingmen in protest against the action of some of their leaders who are seeking to commit the labor movement to the liquor business. These individual workingmen are against the saloon, but thus far they have not been given an opportunity to definitely express their convictions. This opportunity should be afforded them. It is largely a question of getting out literature which is easily understood and which deals with the particular aspects of the liquor problem which will be of peculiar interest to the average workingman.

ELABORATED RURAL PROGRAM NOT SUFFICIENT

The fight against the saloon had its origin in the country. It was the outgrowth of religious revivals, the result of which is such that the farmer hits the liquor business a solar plexus blow whenever he is given the opportunity. The situation in the city is quite different. The city is the stronghold of the saloon. Only twenty per cent. of the inhabitants of dry states

live in cities. Whereas in the wettest states in the Union, seventy per cent. of the people live in cities. One fourth of all the people in the United States, living in wet territory, live in six cities—New York, Chicago, Philadelphia, St. Louis, Boston, and Cleveland. One half of all the people living in licensed territory live in four industrial states—New York, Pennsylvania, Illinois, and New Jersey. What is needed to-day is a statesmanship that will meet the liquor problem in the city. We cannot make this fight against the saloon with an elaborated rural program. Our policy must be positive as well as negative. It must be constructive as well as destructive.

SETTING UP SALOON SUBSTITUTES

After the saloons have closed, we shall be compelled to think about substitutes. It is the old story of the penalty of progress—in ending old abuses, we create new problems. Long ago, we were taught the lesson that the house swept and garnished is not sufficient, and this has a most vital relationship to the question of the nation or state-wide prohibition. To this task must be given the best thought of our brainiest men and women.

In this connection let us consider a few fundamental principles which are applicable to saloon substitutes in general. In the first place, it is important that the enterprise, whatever it may be, should not be called a "saloon substitute." The fact that one is trying to "reform" somebody through a saloon substitute immediately makes the "somebody" resent the implied superiority. Whatever is attempted should be done in the most natural and unobtrusive fashion. One may give the enterprise all the publicity that one may be able to secure for it, but the publicity should be given the work itself, and not to the phrase, "saloon substitute."

A second consideration is the necessity of making the enterprise as self-supporting as possible. The average American workingman prefers to pay his way, and this spirit should be encouraged and heartily commended. True, he may not be able to pay his full share of the expense, but he should be asked to pay all that he can afford for his own sake, as well as for the sake of securing a larger measure of support for the enterprise itself.

A third consideration is the importance of thoroughly democratizing the enterprise. Anything that is managed purely

from above is bound to fail with the average man. So far as possible, plans and ideals should be permitted to emerge from the people themselves, for, after all, the enterprise is conducted to supply their needs and to satisfy their desires—not to give gratification to those who may be its chief supporters or promoters.

There is one other consideration—there must not be too much government, too much discipline, too many rules and regulations about the kind of an enterprise that we are discussing. One of the chief charms of the saloon is its peculiar naturalness. There is nothing strained about it and few restrictions are imposed.

WHY MEN GO TO THE SALOON

Another interesting fact is that the men who work the longest hours spend the most time in the saloon. It has always been contended by the opponents of the shorter work-day that if workingmen had more leisure time at their disposal they would spend it in the saloon. It is the man who is most fatigued at the end of the day's work who is most likely to crave artificial stimulants. It is the man who still has strength and vitality left when the day's work is done who will go straight home. When one discusses the question of what is going to happen when the saloons are closed it is exceedingly important to have in mind the causes which impel men to go to the saloon, outside of what the saloon itself has to offer. Will the strain of the day's work be relieved when the saloons are put out of business? It will, for some men, undoubtedly. Will workingmen have better homes to go to? Many will, unquestionably. But for the great mass of men, the *ordinary* men, of whom there are so many, these blessings may be a long time coming, unless society, or the state as a whole, sees to it that better general social and economic conditions prevail. The strong, independent workingman will fight his own battles, and he will carry with him many others of his class, but he cannot meet all the needs of his fellow-workers—the rest of us must help.

The present hour is crucial and critical in the age-long fight against the overshadowing curse of drink. The next few years may determine whether the drink traffic shall die in our land or shall have a new lease of life. The hour has come for us to call out all of the resources for a supreme

victory over alcohol. We must respond to the exigency of the hour with special effort. Such a fatal hindrance to the kingdom's progress will be removed, and so much benefit will come to humanity by the destruction of the drink traffic, that this may be considered one of the first tasks of the church. In the name of Jesus as King, and for the sake of human redemption, the liquor traffic must die.

RECOMMENDATIONS

Your commission presents the following recommendations for the approval of the Council:

1. The Federal Council expresses its gratitude to Almighty God for the great growth of sentiment in our Country in favor of total abstinence for the individual and of the absolute prohibition of the beverage liquor traffic.

2. Through the official delegates from the several constituent bodies, the Council calls attention to the responsibility of the churches for leadership in the work of temperance education and agitation, with the suggestions that official temperance commissions or agencies be appointed and that these temperance commissions or agencies cooperate in every way possible with the Commission on Temperance of the Federal Council. Where denominational temperance commissions or agencies have secretaries, giving their entire time to the work, that such secretaries be constituted associated secretaries of the Federal Council's Commission on Temperance.

3. That the constituent churches be urged to undertake more fully than ever before a constructive program of temperance education and pledge-signing; that the churches observe the¹ "World's Temperance Sunday" and that the cause of patriotism and temperance be linked together in the observance of the Fourth of July; that temperance study classes and discussion groups for temperance be encouraged in churches and Sunday-schools, organized adult classes and young people's societies.

4. That the Federal Council heartily approves of the proposed plan of the International Sunday School Lesson Committee, to prepare a series of temperance lessons for the senior department of the Sunday-school.

5. That the Federal Council places on record its appreciation of the step taken by many newspapers and magazines

in refusing to accept liquor advertisements. It commends these periodicals and urges all temperance societies and committees to use their influence to effect the exclusion of liquor advertisements from all publications and public bill-boards.

6. The Council reaffirms its conviction, that total abstinence for the individual and prohibition for the state and nation is the path of wisdom and safety and commends the efforts of those individuals and temperance organizations as well as the attitude of those labor unions, manufacturers and business men, that encourage total abstinence and favor prohibition. The Council holds that the people of the United States should be given the opportunity to pass upon the question of national prohibition in accordance with the methods provided in the federal constitution.

7. That the Federal Council renews the request of 1912 that all organizations soliciting the financial support of churches in behalf of temperance, file with the Commission on Temperance of the Federal Council of the Churches of Christ in America, an annual report containing detailed statement of their financial operations.

SUPPLEMENTAL RESOLUTION

8. While it is neither the desire nor the province of this Council to bind the conscience or determine the action of any constituent church or individual, the Council, nevertheless, regards it as a solemn duty to express the conviction that the beverage liquor traffic is an improper source of revenue, that those who rent property for the manufacture or sale of alcoholic beverages, who sign petitions or go on bonds which legalize this traffic are untrue to their kind, their country, and to Jesus Christ. We believe that the licensure of such traffic is unsocial, illogical, and wholly inconsistent with the claims of Christian discipleship.

Respectfully submitted,

RUFUS W. MILLER,

Chairman.

IV.

Church Temperance Agencies

- Board of Temperance of the Church of Christ in America, Rev. L. E. Sellers, Box 501, Indianapolis, Ind.
- Temperance Committee, Associate Reformed Synod of the South, Rev. L. I. Echols, Raphine, Va.
- Temperance Committee of the Congregational Church, Rev. Clarence A. Vincent, D.D., Washington, D. C.
- Temperance Society of the Protestant Episcopal Church, Miss H. K. Graham, Church Mission House, New York, N. Y.
- Evangelical Lutheran Church (General Synod), Rev. C. W. Dinwiddie, Bliss Bldg., Washington, D. C.
- Methodist Episcopal Church, South, Rev. Jas. Cannon, Jr., Richmond, Va.
- Methodist Episcopal Church, Rev. Clarence True Wilson, 204 Pennsylvania Ave., S. E., Washington, D. C.
- Presbyterian Church in the U. S. A., Rev. Charles Scanlon, Columbia Bank Bldg., Pittsburgh, Pa.
- Reformed Church in the United States, Rev. Rufus W. Miller, 200 No. 15th St., Philadelphia, Pa.
- Southern Baptist Convention, Rev. A. J. Barton, Dallas, Texas
- United Presbyterian Church, Rev. Chas. D. Fulton, Beaver, Pa.
- United Brethren Church, Rev. A. E. Wright, Chicago, Ill.
- United Evangelical Church, Rev. E. W. Bartlett, Franklin, Pa.
- Northern Baptist Convention, Rev. Samuel Z. Batten, Philadelphia, Pa.
- Orthodox Friends, Rev. S. E. Nicholson, Richmond, Ind.
- Reformed Presbyterian, Rev. W. W. Carithers, Apache, Okla.
- Unitarian Churches, Rev. G. H. Crooker, Rosslindale, Boston, Mass.
- Methodist Protestant, Rev. M. M. Campbell, White House, Ohio
- Catholic Church, Rev. John G. Bean, 1312 Lincoln Ave., Pittsburgh, Pa.
- Hicksite Friends, W. S. Doane, Esq., Indianapolis, Ind.
- Universalist Churches, Rev. Harry A. Hersey, Caribou, Me.
- Reformed Church in America, Rev. A. DeW. Mason, 149 Church St., New York, N. Y.
- The Disciples of Christ, Methodist Episcopalian, Baptists, United Presbyterian, Presbyterian, Unitarian, and the Catholic are the principal bodies which issue literature.

REPORT
of the
COMMISSION ON SUNDAY OBSERVANCE

THE REPORT OF THE COMMISSION ON SUNDAY OBSERVANCE

The Christian religion may be defined as Jesus' attitude toward God, man, and the world. And if a weekly rest day for man needs, for its highest value, the sanctions of religion, and if religion itself needs the help of a day set apart for specifically religious ends, then this commission faces a task of vital importance to human welfare.

Men must worship in some place and at some time, and both the social and spiritual value of worship depends very much upon our worshipping together. The philosophy of religion, the Bible, history, experience, and holy sentiment are all on the side of a day of religion for man, and he serves the cause of human progress who seeks to promote a more widespread, practical, regular and intelligent recognition of the religious, ethical, and social value of sacred time.

Unless we give God a place in our life it is true that physical science, psychology, athletics, pleasure, formalism in religion, selfishness, material forces, and material wealth will paganize modern society. Our only safety is in cultivating the life of the spirit. And there are no more rational symbols of our religious faith than the sacred day, the dedicated temple, and public worship.

Time becomes sacred when our Savior's view of God, the world, and human needs are given a supreme place in mind and heart, in words and deeds. And the church of Christ and every neighborhood seem to us to be called to a new evaluation of the sacred day.

A vitalizing religion must go from closet and altar out into the midst of toiling and struggling men, women, and children, with sympathy and help. And no institution of the Church is what the world wants unless it offers something of faith, hope and love, unless, just because it rests upon the authority of religion and reason, it can adjust itself to existing human needs. In the story of creation

the world is pronounced "good"—good because, in the divine purpose, it is to be the scene of human redemption. And the church, God's mediator of individual and social salvation, must possess and exercise the freedom and power of truth and life.

The ruler of to-morrow will be public opinion—a ruler infinitely more to be desired than force; a ruler mightier than legislatures or kings; and far more potent for good than armies and navies. In a Western town a stranger was told that the large church attendance and the closing of places of business on the day of public worship was due to the influence of a prevailing public sentiment. This ruler must be placed upon the throne by the united efforts of leaders and teachers in the fields of education, religion and social betterment.

It is only the religious man or community that can spend time religiously. And, as the editor of the *Biblical World*, (April, 1915), says, "Spiritual values must be sought in spiritual ways. Moral ideals cannot be forced upon the world . . . If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. That was the method of Jesus . . . We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in Christ's way."

Professor William Adams Brown, in his *Christian Theology in Outline*, teaches that discipleship is not submission to authority and power, but the outcome of personal relations with God through Jesus Christ. The power of the church to save the world must be the power of truth and love preached and practised. The principles of Jesus are to become embodied in the life of individuals and society, as the goal of history and the consummation of salvation, not by our turning away from the spiritual methods that were characteristic of the ministry of Jesus, to the method of external constraint and force, but only by following out to its successful issue the method of appeal to the moral judgment of men.

As in the days of Amos, Hosea, and Isaiah, so now, religion, religious institutions and social justice and happiness are threatened by selfishness, avarice and cruelty. To-day, as then, we may well believe, warmth of piety, religious observ-

ances and individual, family and social welfare are somehow bound up together. This is also the teaching of that remarkable piece of sociological literature, the nineteenth of Leviticus. Feelings and customs tend to preserve corresponding ideas. Sabatier says that the world is ruled by symbols, not by science. And it is the witness of experience that faith is helped by times and places of religion.

If this is the philosophy of feeling, symbol, and custom in their relation to spiritual realities, how can men be taught to see their value and welcome their benefits? The ideals and practises of men, individual and social, must be raised to higher levels; the kingdom of God and righteousness must come in answer to prayer, by our self-sacrificing love and service, through the ministries of a holy church, and by means of an aroused and educated public sentiment. The supreme transforming power over men and society is the power of the personal Christ, who is the central theme of the church's evangel. Jesus was a great ethical teacher, but he also taught religion. He was a pattern of social service, but he was also a man of prayer. He taught a spiritual worship, but not a formless mysticism, any more than a deadening letter.

A leading aspect of religion, from lowest to highest forms, is worship, praise, and prayer—the outward expression of the inner life of thought and feeling toward unseen spirits, gods or God. And it is the duty of the State to make it possible for individuals and groups to be religious and to protect them in their equal right to worship.

All times, days, and places are holy unto the Lord. They belong to God, who is in and over all. But we cannot literally worship God and meditate upon his greatness and goodness all the time. It is therefore rational to observe days and seasons for religion, and as symbols of the real sacredness of all days.

The "Sabbath question" is a living question to-day, in Christian literature and religious thought. Conventions are held, addresses given, sermons preached, books written, papers published, and state and national legislatures petitioned that the Christian Sabbath may be safeguarded and properly observed.

Opinions and practises are probably much more numerous and diverse than many suppose, and existing social

and industrial conditions contribute to the complexity and difficulty of the question. The cause of righteousness is hindered by the church's lack of obedient loyalty to her Savior and Lord. It is to be regretted that the toil and stress of six working days tempt thousands of people to welcome the seventh as a day of rest and recreation, rather than a time for public worship and other Christian activities. The wonderful progress of science in the realm of physical forces and the rapid increase in the world's possession of material goods and power are allowed to encourage forgetfulness of invisible and eternal riches. We need therefore to stop at stated times, in homes and churches, to think of God and immortality and exercise our faith in other and immaterial values—values that will last forever. But if our Sabbath observance does not make us better Christians the other six days, there has been no true Sabbath keeping.

Normally, inner energy and its outward expression act and react upon each other for the good of both. But energy, spirit, life, and ideals are the fundamental facts; for if they exist as vital forces they will find expression. Ideally, the externals of religion are signs of the inner life and the means of conveying truth and blessing. The right choice and wise use of these symbols will depend upon one's power of spiritual discernment, and upon an enlightened conscience. While much belongs to the sphere of Christian liberty and expedience, the realm of indifference is fraught with spiritual danger.

Since, therefore, such words as Sunday, Lord's Day, and Sabbath not only represent certain customs, but also certain religious, ethical, and social ideas and energies, then our commission faces and ought to welcome a great task in the realm of the spiritual and moral. Elisha cast the salt into the spring of the waters at Jericho in Jehovah's name, and the waters were healed and the land became fruitful.

We who bear the Christian name stand for the Christian religion as the ground and inspiration of individual righteousness and social justice. Protestant Christianity stands for the Bible, for liberty of conscience, for the protection of one another's conscience, for an inward and spiritual basis of authority in matters of religion and morals, and for individual and social progress by means of Christian education.

It ought also to be the purpose of all Christians to teach and practise cooperation in the work of the church and kingdom of God, on the ground of our essential oneness in Christ, in whom we believe and whom we profess to follow.

It is true that the church, with its baptism, hymns, prayers, vestments, communion, ministry, and Sabbaths is mockery, unless these things are like windows through which thought and faith get some vision of the eternal realities. But it is equally true that they are found worthy of a high evaluation if we form our judgment from a religious standpoint.

This commission, then, finds its chief justification and the measure of its possible usefulness, in the world's need of using time for man's benefit. And by this we mean such religious use of the Christian Sabbath, individually, and in the home, church and community, as will renew our sense of God and our consciousness of inner rest and peace through faith in Christ, and deepen our feeling of human brotherhood—such a use of the day as will develop and strengthen all that is highest, best, and most divine in our whole being.

In considering the commission's task, it is well to remember the proper distinction between the uses of one day in seven for rest and a day for worship and spiritual culture. One day in seven for rest is humanitarian and should have the support of all people, whether Christians or not, for among the greatest necessities in our national life is one day in seven for rest for brain- and hand-toilers. To that end the state is importuned to pass laws and maintain them. But when we come to a day of worship, it belongs to the Christian conscience under the rule of the spirit of Christ. Worship is one of the necessities for development in spirituality and every believer in Jesus is reminded of his obligation to himself and to God for such cultivation of his spiritual being as will deepen his personal relations with God through Christ our Lord.

For a brief survey of one day in seven for rest every state in the Union, excepting California and Arizona, has some kind of Sunday laws. The District of Columbia, however, is without such a provision. About 4,000,000 persons in America are compelled to work throughout the seven days of the week. This condition is injurious to health and morals.

The slow and murderous poison of seven days' work each week has slain multitudes of toilers and robbed the nation of its brawn and brain. By federal enactment there has been secured through the Lord's Day Alliance Sunday rest for upwards of 100,000 letter-carriers and clerks by the closing of the first- and second-class post-offices and similar provisions have been made for other employees of the government, such as watchmen and other laborers in the New York post-office, engineers and custom guards of the port of New York, and others. It is gratifying to note that the laws requiring one day of rest in seven have been enacted in Australia, New Zealand, the Argentine Republic, British India, Belgium, Chile, France, Denmark, Germany, Italy, Spain, Portugal, Roumania, Switzerland, and elsewhere. In many instances the existing laws, whether in this country or abroad, are not maintained, indicating a lack of proper regard for the great humanitarian principles of a weekly rest day for brain- and hand-toilers.

For a brief survey of a day of worship for spiritual culture, it is a most serious condition that we face. Pleasure and sports take many away from the place of worship, and the home appears to be lacking in the deep conviction of the last generation in requiring a definite time to be given for spiritual culture. Religion does not have the place in the home that it formerly did, and attendance upon the public worship on the Lord's Day is not looked upon with that necessity of former years. The desecration of this day is man's loss. He needs its spiritual culture as he needs the air. Food for his body is no more necessary than such observance of a day for worship as will satisfy and nurture his spiritual being. Consequently the call of this commission deals with a fundamental principle in religious experience which is a necessity in the making of high and noble characters.

In accord with these principles and this survey, the Commission on Sunday Observance recommends:

1. That, affirming our protest as to the present conditions of society, which demand of 4,000,000 of our people to work continuously throughout seven days in every week, we pledge our support to all measures looking toward the provision of one day of rest in seven for brain- and hand-toilers.

2. That, deploring the neglect of public worship on the part of many Christians, we urge that all believers of Jesus Christ shall bestir themselves by giving more attention to public worship and spiritual culture.

3. That, since some large manufacturing industries have established the practise of not working their employees more than six consecutive days in the week because of efficiency, we urge upon all industries a rest period for their employees of one day in seven, preferably Sunday.

4. That, since the federal government has provided for a rest of one day in seven for its employees in some departments, we urge that this be extended to all departments, giving all employees one day of rest in seven, preferably Sunday.

5. That we endorse a general half-holiday on Saturday as tending to a better observance of Sunday.

6. That, because of the desecration of Sunday, we request all ministers to preach on the proper observance of the Lord's Day and Sunday-school teachers and parents to emphasize its importance.

7. That we most strongly protest against the operation of motion-picture houses on the Lord's Day and urge our public officials to enforce the laws against this indefensible Sunday business, which is a serious menace to the true spirit of the Lord's Day, to our Sabbath-schools and public worship.

8. That, while we concede the right of all who conscientiously choose to do so to observe the seventh day of the week as a day of worship, yet, believing as we do that the growth and permanency of our civil and religious institutions demand the legal sanction and protection of one day as the Christian Sabbath, and believing that, speaking for the great majority of American Christians, the first day of the week has divine sanction and approval; and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday laws as a part of the common law of the land; therefore, we pledge ourselves to seek the enactment and enforcement of both state and federal laws for the preservation of the Christian Sabbath.

9. That, since exhortation is inefficient without practise, we ourselves should seek to maintain a standard of the observance of the Lord's Day that shall be in conformity with the strong and compelling spirit of our Lord Jesus Christ, making our standard a bulwark against the rising tide of desecration.

Respectfully submitted,

PETER AINSLIE,

Chairman

PART II
COOPERATION
IN THE
HOME FIELD

REPORT
to the
HOME MISSIONS COUNCIL

REPORT OF THE HOME MISSIONS COUNCIL

On Home Missions for the Quadrennium, 1913-1916

In introducing this report it will be proper to state the action of the Federal Council and of the Home Missions Council, by which the Home Missions Council appears here to make the quadrennial report on home missions. In 1913 the Federal Council took action asking that some plan be adopted whereby the Home Missions Council might discharge the functions of the Home Missions Commission of the Federal Council and thereby make it unnecessary to continue the Commission. This action being communicated to the Home Missions Council, it took action welcoming the overture from the Commission of the Federal Council and expressing its willingness to aid in furthering the end in view; as follows:

The Home Missions Council will be entirely willing, if the Federal Council desires so to do, that in connection with the list of said Council's Commissions it should be stated that the Federal Council recognizes the Home Missions Council as its representative in the field of home missions.

The Home Missions Council will also, through its executive committee, prepare an annual statement as to cooperative movements in home mission matters, and place this in the hands of the executive committee of the Federal Council; and will give a résumé of these statements, with additional matter, at the quadrennial meeting of the Federal Council.

It will welcome also at any time suggestions from the Federal Council as to subjects within the scope of its functions.

The Home Missions Council is prepared to arrange for representatives of the Federal Council in its membership, provided the plan above outlined is accepted by the Federal Council.

To the meeting of the Home Missions Council the secretary of the Federal Council of 1914 communicated the action of that Council as follows:

That in compliance with the vote of the Federal Council recognizing the Home Missions Council as the proper organization of the churches at the present time for coordinating home mission activities, the administrative committee approves the action of the Commission on Home Missions and the action of the Home Missions Council, endorses the proposed cooperation of the Home Missions Council through its Commission on Home Missions; invites the chairman and secretary of the Home Missions Council to meet with the administrative committee as advisory members and invites the Home Missions Council to present records of its work to the executive committee of the Federal Council and to the Federal Council.

The secretary of the Federal Council is also instructed to arrange with the Home Missions Council for representatives of the Home Missions Council in its membership.

In accordance with the action of the two Councils thus taken, the Home Missions Council herewith submits its report on home missions. It is of course impossible within the limits proper to such a report, to give anything like a complete statement of the various missionary activities represented by the constituent bodies of these two Councils. It will be possible to give only in general outline the outstanding events and movements of the past four years. This will, perhaps, best be done by telling the story of the various phases of home missions as that story runs through the quadrennium, and the work of the various departments concerned in the general missionary program.

These departments may be summarized as follows:

1. The educational department, in which the Home Missions Council and the Council of Women for Home Missions unite in the promotion of the work by the setting apart of special seasons and by the preparation and circulation of literature adapted to arouse missionary interest.

2. Missions among American Indians.
3. The Spanish-speaking people of the United States.
4. The work among the Negroes, North and South.
5. The evangelization of cities.
6. The evangelization of the rural regions.
7. Missions to immigrants.
8. Comity and cooperation.
9. Missionary education.
10. Statistics.

Before giving the detailed story of these departments, and thus indicating an outline of steps along which development has been had, it will be proper first to summarize by years the outstanding events of each year.

The year 1913 had as its most significant event the plan of closer cooperation, which will be reported further on in this report. The extent of the cooperation plan at that time is indicated by the fact that it concerned Foreign Mission Boards, Indian missions, the Panama Exposition, immigrant work, literature, and neglected fields survey. Other matters considered were a representative of the Home Missions Council and the Federal Council with headquarters at Washington, the immigrant work at Ellis Island, Oriental missions on the Pacific Coast, and plans for an Asbury Park Institute on important phases of cooperative activity.

The report of the executive committee at the meeting in January, 1915, indicated that the principal matters having consideration during the preceding year were, among other things, efforts to secure the appointment of additional chaplains for the United States navy, the employment of an agent to study conditions at the ports of entry, cooperation with the committee appointed to prepare text-books with special reference to the work among Spanish-speaking peoples, the religious background of the rural immigration, the engagement of Dr. T. C. Moffett as special representative at Washington in Indian matters, besides detailed attention to the various departments, of which mention will be made later.

For the year 1915, reported at the meeting in January in 1916, the work at Ellis Island and other ports of entry made further progress in the appointment of Dr. Joseph E. Perry as the representative of the Home Missions Council and the Council of Women for Home Missions. On the Pacific Coast representatives of the Immigrant Work Committee held conferences in six cities at which a thousand delegates were in attendance, including practically all representative leaders. The Council's work among Spanish-speaking people showed that combinations had been effected in educational and evangelistic work in various parts of the Spanish field. Other items of interest were a report on the Congress of Christian Workers in Latin America at Panama, later more fully considered, and the active service of the Rural Fields Committee reporting, among other things, the organization of a Home

Missions Council for the State of New York to make a state-wide survey and to employ a home mission superintendent for the country churches of the Empire State. A number of important matters were taken up with the Commissioner of Indian Affairs by our Committee on Indian work, and there was an extension of the field of the Council by an invitation to Canadian Home Mission Boards to become constituent members of the Council, which invitation has in part been accepted. The Council also participated in the great mission study movement through its Committee on Promotion, and in the conventions of the Laymen's Missionary Movement. It should also be mentioned that in two of the past four years very careful statistics have been prepared concerning the mission work of all the constituent bodies of this Council, these statistics being summarized as a part of this report.

AMERICAN INDIAN MISSIONS

There is no mistaking the decided progress which is at last being made during recent years in the eventful and varied history of the American Indians. We have long heard of Indian wrongs, of "A Century of Dishonor," of a vanishing race, of paganism and superstition among the native American tribes. But now a new story is rapidly unfolding, of a protected race more than holding its own in population, of the rapidly disappearing remnants of heathen practises, of a generation of educated Christian red men, of racial leadership and vision, of alert, enterprising Indian citizens and church-members. The Indians of the United States are attaining in considerable numbers to a worthy and progressive place in our Christian civilization. There are approximately 70,000 Protestant Indians of various evangelical churches in our country; the number of Roman Catholics is probably about as many. Indian mission accomplishments and advances during the past four years have been of a strikingly varied character.

The outstanding event reported at the 1913 meeting of the Home Missions Council related to the successful agitation of "The Religious Garb and Sectarian Insignia" controversy, and the now famous Order No. 601, issued by Commissioner R. G. Valentine. We omit all review of this familiar subject, calling attention only to two salient facts as gratifying results, and something definite accomplished. While President Taft not only suspended, and finally annulled the order, yet out

of the appeal made by representatives of the Council, and the country-wide agitation of the subject, two things have been gained: First, the principle has been declared that the extension of the practise of covering into the government classified service of sectarian schools, and of the employment of additional workers wearing sectarian garb, should cease. Since President Taft did not issue an order definitely prohibiting the extension of these practises, which failure we regard as a mistake and defect in the action, yet when the President of the Council wrote the Secretary of the Interior calling attention to this, he received the reply on November 8th, 1912, stating, "My letter is a specific order to the Commissioner and will control his actions and that of his subordinates." It is necessary therefore for those who would know the exact decision in its details, that they should read Secretary Fisher's letter addressed to the Commissioner of Indian Affairs, August 24, 1912. Second, a real victory was attained in getting before the Protestant people of the country the facts regarding the un-American and objectionable character of the covering in of sectarian schools, the wearing of religious garb, and the displaying of sectarian insignia in schools supported by Congressional appropriations. If nothing is ever finally settled until it is settled right, the sectarian garb and insignia which have been used for many years by a number of employees of the government Indian schools must be abolished by order and these practises cease entirely before this vexed question has been determined in accordance with American principles and fair dealing.

It is worthy of note that not only are twelve of these schools that have been covered into the service still being continued, and thirty priests and nuns in their garb are being paid from Congressional appropriations, but also among the Sioux Indians in Dakota alone \$58,208.54 in one year was paid out of treaty and trust funds of the Indians for the support of children in private schools not under government supervision. The sooner publicity is given to these facts, and a wise, determined agitation is conducted for the abolishing of this sectarian privilege, the sooner will this question be laid at rest, and a final solution, because a right solution, be attained.

The educational problem is in some respects the most insistent one at this hour. The report of the Commissioner of Indian Affairs gives a total of 39,397 Indian children enrolled

in schools—government, mission, and public. The previous year 24,000 Indian children of school age were not in any school, and the estimate is made that there are about 8,000 children on the Indian reservation for whom no schools have been provided, and who are entirely without educational privileges.

A brief summary of progress made by denominational Boards in their Indian work would include the following advance steps:

The Christian Reformed Board, with headquarters at Grand Rapids, Michigan, has enlarged its boarding school at Rehoboth, N. M., to accommodate seventy-five pupils, and five stations are being occupied with ministers in charge. Among the Zuni pueblos an ordained missionary, a day-school teacher, field matron, and Young Men's Christian Association worker, with a school and the publication of a monthly paper, are maintained. This is certainly a very creditable, well-equipped work of this denomination.

The reformed Church in America (Dutch Reformed) has completed the Walter C. Roe Memorial Mission for the Jicarilla-Apaches at Dulce, N. M. A chapel and parsonage have been erected, and a lay worker, a Bible reader, and missionary and his wife are in charge. The Fort Sill Apaches, removed to the Mescalero Reservation in New Mexico, are receiving the devoted attention of this church, which has befriended and evangelized these Indians for years. Permanent buildings will be erected.

The Reformed Church in the U. S. (German Reformed) carries on its work at Black River Falls, Wisconsin, under the auspices of its Board of Foreign Missions in connection with the Synod of the Northwest.

The Baptist Missions at Bacone College, and at the Cheyenne-Arapaho school in Oklahoma, have had deep interest aroused by special meetings. In one year over thirty new members were baptized at the Bacone School, and forty-nine Indian pupils made profession of faith at the special services for the Cheyennes and Arapahoes. The Baptist Board in New York at that time reported—"The mission work among the Crows has been greatly prospered in Pryor, Montana, where a church house is to be built in the spring. Large accessions in membership are reported. The work among the Sac and Fox Indians in Oklahoma, opened at the urgent re-

quest of the Home Missions Council, has been abundantly blessed. Men steeped in sin and heathenism have been converted and the membership of the church seems to be well established in the Christian life. A church house has been built among the Mono Indians of California, and also among the Sac and Fox tribe."

The American Missionary Association (Congregational) recently reported the largest additions to their Indian churches that have been received for several years, and an appropriation was secured for the development of a model farm on the Rosebud Reservation in connection with the Central Mission headquarters, and buildings and improvements have been erected. A new Congregational mission has also been opened at Fort Bidwell, California.

The Presbyterian Church (U. S. A.) has established a new hospital work at Carriso, Arizona among the Navahos, 65 miles from the railway, and arrangements for the joint control with the Congregational board of the Santee Bible Training Department in South Dakota have been completed. New fields have been occupied in southeastern Utah among absolutely neglected Indians of the Ute and Navaho tribes, and in one of the superstitious semipagan pueblos of New Mexico, among the Lac du Flambeau Chippewas of Wisconsin, and a medical mission station established at Red Rock, Arizona.

The Southern Presbyterian Board (U. S.) in Atlanta, Georgia, reports twenty-one Indian churches with fifteen missionaries. Goodland School for the Choctaws of Oklahoma, which has sometimes been referred to as a denominational institution receiving government appropriations, is no longer under the jurisdiction of this church. The Board makes no appropriation for its support, but commends it to the friends of the Indians for voluntary contributions.

The Methodist Episcopal Board in Philadelphia appropriates about \$10,000 a year for Indian work located in fifteen conferences of the church. This church has combined white and Indian fields under the same pastoral care and in preaching circuits more than others.

The Protestant Episcopal Church maintains a very extensive work for the Dakota and Oneida tribes, and reports over 125 preaching stations with 10,000 adherents among the Indians.

The work of various interdenominational organizations for

Indian uplift is deserving of detailed mention. The American Bible Society in its valuable accomplishment of the printing of the Navaho Scriptures, the Young Men's Christian Association and the Young Women's Christian Association with field secretaries for Indian work, the National Indian Association with its mission, industrial, and medical service, and the newly established Roe Indian Institute at Wichita, Kansas, are cooperating agencies, all seeking a common end with our denominational societies.

The national Society of American Indians has become well established and many of the Christian Indian leaders are most active in this organization. The second Saturday in the month of May each year henceforth has been proclaimed "American Indian Day."

A quickened interest in the study of Indian missions has been evident from the demand for literature and the sale of books for mission study classes. *The American Indian on the New Trail* and *In Red Man's Land* were used extensively, and denominational leaflets and the Home Missions Council reports on Indian work have been widely distributed.

An important matter which is of interest to the various denominations at work among the 28,000 Navahos of Arizona and New Mexico involved the question of instructing government school pupils by the use of the newly translated Navaho Bible, which has been issued by the American Bible Society. As English is the language used exclusively in the instruction in government schools, there was a question whether this Navaho translation could be used by the missionaries in their classes of Protestant pupils. The matter was taken up with the Commissioner of Indian Affairs, and an adverse decision was reached by him. Upon reconsideration of the matter he gave permission for the use of this translation in teaching the government school pupils assigned to Protestant instruction out of school hours, with the understanding that the English and Navaho versions will be used side by side. This concession is very gratifying to the missionaries on the field who have the difficult task of instructing in Bible teaching hundreds of children whose parents speak only the Indian tongue in a tribe in which over nine tenths of the Indians are illiterate and have never been instructed in Christian truth.

One of the greatest gains to the whole Indian cause has been the confidence established, and the hearty relations with

the Commissioner of Indian Affairs, the Hon. Cato Sells, and his associates of the Indian Office at Washington. Perhaps the most notable advance move toward the betterment of conditions among the Indians, aiding them to self-support, has resulted from a visit of the Commissioner of Indian Affairs to the Indian reservations through the West. Health considerations and the suppression of the liquor traffic have been given great prominence. Stock raising and the promotion of industry from a reimbursable appropriation have been developed, and the number of acres farmed by Indians greatly increased. An improved vocational training, and a new educational system have been worked out by the leaders from the government schools and the office at Washington, and this program is established throughout the Indian educational service.

Along with the increasing spirit of independence in a material way, more and more as the number of converts to the Christian faith increases, are the Indians learning to contribute to their church and mission efforts. It is a lesson not easily or readily learned by a people coming out of absolute paganism, and out of a primitive life in which generosity and altruistic motives have never been cultivated.

The Council has maintained for two years the services of a representative for Indian work who carries on his work from New York and Washington, with occasional trips to Indian conferences and the mission fields. His labors have been varied and constructive, the relations with the office of Indian Affairs and in presenting the interests of the constituent Boards being particularly effective.

For several years the evangelical boards of home missions, through the Council, secured the services of Hon. H. B. F. Macfarland, as attorney to represent their joint interests before the Indian Bureau at Washington. He prepared the material for carrying into the courts the question of the use of Indian treaty and trust funds for sectarian schools, as well as other cases brought to his attention by the committee. It was found necessary last year to discontinue his services.

The spirit of comity and cooperation in the Indian work has been notably increased during recent years. In fact it may be stated that the mission work for the native American race has been in a remarkable way the means of drawing the divided Protestant organizations into mutual understanding and to harmonious and united effort. The boards of the Home Mis-

sions Council have practically agreed to respect the possession of Indian mission fields without overlapping, and to refer disputes or claims of disregard of comity to the Council or its Indian Committee. The neglected and partially evangelized tribes of Indians have been divided up for the attention of the denominations best prepared to supply the need in each case, and larger efficiency and a statesmanlike handling of this problem have been accomplished.

A tabulation has been made and published of all of the denominational missions by tribes, and of the location and population of the neglected tribes and communities of Indians throughout the United States.

The policy of the permanent establishment of the work is essential. It is stated that out of the hundreds of missions which have grown from that started under Bishop Whipple in 1852 not one, from Minnesota to Alaska, has been given up or left without a missionary.

323,403 persons in the United States, exclusive of Alaska, are classed as Indians, 296,000 of these are under the general supervision of the federal Indian Service. In 1913 it was learned that the government was taking a hand in gathering statistics of the religious affiliations of the Indians, and from superintendents on the reservations and in charge of government schools reports were received for 177,401 Indians. Of this number 69,529 have professed Christianity. This is thirty-nine per cent. of the total. A still larger per cent. of the other half of the Indian population concerning whom no statistics were gathered, is doubtless non-Christian, for these would include the more primitive tribes. What more effective argument could be presented to the church for an advance in missions to the American Indians than the statement of the government showing that sixty-one per cent. of the Indians enumerated are still out of the pale of the Christian church? Nothing is more urgent than the renewed calling attention to the list of some 46,000 Indians of seventy-eight tribal divisions still in need of the establishment of Christian missions and providing the ordinances of the church for these long-neglected descendants of the native Americans. With one half of the Indians of the United States and Alaska still to be classified as non-Christian, and with this considerable number of neglected souls who are without shepherds, the evangelical churches have a task in the homeland which can claim a

primacy of obligation and responsibility. How can we allow the years to pass without carrying the gospel to these neglected red men? Neither the men nor the money to reach these Indians will be lacking if the churches in united effort will set themselves to the accomplishment of the task without further delay.

The highest tribute should be paid to the devoted and self-sacrificing services of the missionaries and teachers on the field who are giving themselves in places of lowly service and far from the marts of trade and from many social privileges to those most isolated fields of American home mission effort.

APPENDIX

INDIAN MISSIONS IN THE UNITED STATES

Denominations and the Tribes for which They Have Provided Mission Work

Baptist, Northern: Arapaho, Caddo, Cherokee, Cheyenne, Chickasaw, Choctaw, Comanche, Creek, Crow, Delaware, Hopi, Kiowa, Mono, Navaho, Nez Percé, Sac and Fox, St. Regis, Seminole, Seneca, Southern Ute, Umatilla, Wichita.

Baptist, Southern: Cherokee, Chickasaw, Chippewa, Choctaw, Osage, Pawnee.

Christian Reformed: Navaho, Zuni.

Congregational: Chippewa, Crow, Sioux, Skokomish.

Church of the Nazarene: Mohave.

Friends: Alaska, Cherokee, Iowa, Kickapoo, Modoc, Osage, Oto, Ottawa, Seneca, Shawnee, Wyandot.

Gospel Union: Navaho.

Independent: Banning, Lake of California, Navaho.

Lutheran: Munsee, San Carlos, Stockbridge, White Mountain Apache.

Mennonite: Arapaho, Cheyenne, Hopi, Pala.

Methodist Episcopal: Chippewa, Klamath, Konkau, Lake, Modoc, Mohawk, Noosak, Oneida, Onondaga, Ottawa, Paiute, Piegan, Pomo, St. Regis, Seneca, Shoshoni, Washo, Yakima, Yokaia, Yuma.

Methodist Episcopal, South: Caddo, Cherokee, Chickasaw, Choctaw, Comanche, Creek, Kiowa, Nez Percé, Seminole.

Moravian: Banning, La Jolla, Martinez, Pechanga, Rincon.

National Indian Association: Chukchansi, Korusi, Machoopda, Navaho, Oneida, Pluma, Tuolumne.

Norwegian Evangelical Lutheran: Oneida.

Norwegian Synod: Chippewa.

Presbyterian, Northern: Arapaho, Bannock, Cayuga, Cayuse, Cherokee, Chico, Chippewa, Creek, Digger, Fox, Hupa, Iowa, Kaibab, Kickapoo, Laguna, Makah, Maricopa, Menominee, Moapa, Mohave, Mohave-Apache, Navaho, Nez Percé, Nisqualli, Omaha, Oneida, Onondaga, Ottawa, Paiute, Papago, Pima, Pit River, Pueblo, Puyallup, Quinaielt, Seminole, Seneca, Shinnecock, Shiwit, Shoshoni, Sioux, Southern Ute, Spokane, Tonto, Tuscarora, Umatilla, Walapai, Wallawalla, Western Shoshoni.

Presbyterian, Southern: Chickasaw, Choctaw.

Protestant Episcopal: Arapaho, Cattaraugus, Cheyenne, Chippewa, Dakota, Karok, Navaho, Oneida, Onondaga, Pala, Ponco, Seminole, Seneca, Shoshoni, Sioux, Siskiyau, Skokomish, Tlinglit, Ute, Winnebago.

Reformed in America: Apache, Arapaho and Cheyenne, in Oklahoma, Fort Sill, Mescalero-Apache, Winnebago.

Reformed in U. S.: Apache.

Reformed Presbyterian: Oneida.

Roman Catholic: All in Arizona and New Mexico (except Hopi and Apache), all in Oklahoma (except Seminoles), Arapaho, Cayuga, Chippewa, Cœur d'Alene, Klamath, Menominee, Mission in California, Nez Percé, Ottawa, Potawatomi, Puyallup, Shoshoni in Wyoming, Sioux, St. Regis, Southern Ute, Stockbridge, Tulalip, Umatilla, Wallawalla.

Swedish Evangelical: Alaskan.

United Presbyterian: Meskwakiag (Fox), Warm Spring in Oregon.

NEGLECTED AND PARTIALLY EVANGELIZED INDIANS OF THE UNITED STATES

<i>Tribe</i>	<i>Location</i>	<i>Number of Indians</i>
ARIZONA		
Chemehuevi, Colorado River Agency, Parker, Arizona		151
Walapai, Truxton Canyon and Northwestern Arizona		483
Havasupai, Cataract Canyon		169
Navaho, northern part of reservation (see New Mexico Navahos), number unprovided for, estimated at		3,000
Apache: Coyoteris, 556; on San Pedro River, 300; on lower Gila River, 300		1,156
Apache—Geronimo and Cibique		700
Papago, nomadic and in village, Southern Arizona, number unprovided for, estimated at		1,000
Apache-Mohave, in Rio Verde Valley and southeast of Prescott		400

HOME MISSIONS COUNCIL

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CALIFORNIA

Tribes and bands north of Tehachapi Pass, unprovided for, estimated at	5,000
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COLORADO

Southern Ute—Capote and Moacha	367
Wiminuche Ute, near Navaho Springs	493

IDAHO

Cœur d'Alene and Spokane	614
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KANSAS

Potawatomi and Ponca, Prairie Band	745
Kaw, Osage Agency	231

MICHIGAN

Potawatomi of Huron	78
Chippewa and Ottawa, partially provided for (estimate of unevangelized)	1,500

MINNESOTA

Bois Forte Chippewa, Nett Lake and Vermillion Lake.....	646
Lake Superior and Pigeon River, unprovided for, estimated at..	2,000

MONTANA

Blackfeet, unprovided for, estimated at	1,000
Northern Cheyenne, of Tongue River, unprovided for, estimated at	600
Flathead, unprovided for, estimated at	1,200

NEVADA

Tribes and bands not under Agencies, unprovided for, estimated at	2,000
Paiute, Washo, and Winnemucca, near Reno, Nevada.....	275
Paiute, Fort McDermitt	336
Moapa River, near Las Vegas	125

NEW MEXICO

Pueblo of fifteen villages, partially provided for, estimated un- evangelized	4,000
Navaho of northwestern part of state, partially provided for, estimated unevangelized (see also Arizona)	1,500
Navaho of Canon Cito	195

NEW YORK

Iroquois, Cattaraugus Reservation, unevangelized, estimated....	400
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NORTH CAROLINA

Eastern Cherokee, unprovided for, estimated at	600
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NORTH DAKOTA

Chippewa and Sioux, unprovided for, estimated at	800
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OKLAHOMA

Peoria and Miami, partially provided for	359
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Osage, partially provided for	800
Ponca, partially provided for	591
Oto and Missouri, partially provided for	435
Tonkawa of Ponca Agency, 48; Kaws, 158	206
Sac and Fox, 561; Iowa, 80	641
Tribes of Eastern Oklahoma—Kiowa, Modoc, Ottawa, Quapaw, Eastern Shawnee, Seneca, Wyandot—unprovided for, esti- mated at	800
Potawatomi, Shawnee, Kickapoo	600
Cherokee, full-blood communities, partially provided for, esti- mated unevangelized	2,000
OREGON	
Siletz, Grande Ronde, Oregon	429
Modoc, Paiute, and Pit River bands	375
Scattered bands on Public Domain, near Roseburg, unprovided for, estimated at	1,000
SOUTH DAKOTA	
Ogalala Sioux, Pine Ridge, estimated unevangelized	1,000
UTAH	
Ute, Uinta, Uncompahgre, White River, unprovided for, esti- mated at	800
Paiute, scattered bands	370
WASHINGTON	
Nez Percé, Joseph's and Moses' Band	414
Okinagan	475
Quileute of Neah Bay	229
Skokomish	194
Scattered Bands	800
Tulalip	400
WISCONSIN	
Chippewa, unprovided for, estimated at	1,500
Menominee, unprovided for	800
Winnebago, unprovided for	500

Number of tribes and bands needing Christian Missions.... 78

Estimated number of Indians unprovided for 46,312

As another method of showing the number of Indians for whom provision has not been made, it must be remembered that, all churches combined, Protestant and Roman Catholic, claim only 175,000 adherents. This leaves a total of non-Christian Indians in the United States and Alaska of 177,000.

STATISTICS OF THE INDIAN MISSIONS OF THE PROTESTANT CHURCHES OF THE UNITED STATES, 1914

Boards and Societies	Tribes	Churches	Stations*	Ordained Ministers		†Commissioned Helpers		Communicants		Estimated †Adherents	Sunday Schools		Enrollment		Teachers and Mission Schools		Enrollment	
				White	Native	White	Native	Native	Mixed				Native	Mixed			Native	Mixed
Baptist, Northern	23	118	5	13	99	12	3	5,408	...	13,582	29	...	1,220	...	5	22	245	...
Baptist, Southern .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Reformed	2	2	5	5	...	11	7	90	...	600	...	...	300	...	1	4	90	...
Congregational	8	23	11	8	4	1	13	1,331	...	3,000	11	...	463	...	2	4	270	...
Friends	10	...	10	14	...	8	...	550	...	1,200	10	...	769	...	4	23	...	...
Independent Evang. Mission	4	2	6	3	...	8	...	50	...	200	4	...	81	...	1	1	9	...
Lutheran, Joint Synod	1	2	2	4	...	6	4	120	...	900	4	...	500	...	4	4	92	...
Mennonite	4	6	11	12	...	2	4	250	...	560	7	...	388	...	...	...	...	...
Methodist Episcopal	25	45	47	25	10	7	15	2,500	...	6,000	45	...	1,750	...	6	20	...	...
Methodist Episcopal, South	9	95	15	5	32	2	10	2,875	...	7,187	38	...	766	...	...	...	...	...
Moravian	3	...	36	8	...	...	...	875	...	1,688	6	...	514	...	...	...	...	...
National Indian Association	10	...	11	...	...	18	7	...	...	250	4	...	100	...	...	...	...	...
Norwegian Lutheran .....	...	...	1	1	...	1	...	100	...	200	...	...	...	...	...	...	...	...
Norwegian Evang. Lutheran Society .....	...	1	...	53	42	26	73	8,955	...	18,319	...	...	7,915	...	13	57	1,174	...
Presbyterian, Northern	57	134	115	5	7	...	...	500	...	1,200	12	...	600	...	1	15	...	...
Presbyterian, Southern	20	20	1	44	25	34	67	6,982	...	10,000	84	...	1,500	...	18	22	138	...
Protestant Episcopal	20	1	126	7	1	10	6	800	...	1,500	7	...	500	...	...	...	...	...
Reformed Church in America	7	6	7	5	1	...	...	9	...	40	1	...	30	...	...	...	...	...
Reformed Church in U. S. (German)	1	1	1	1	...	...	...	74	...	400	3	...	175	...	1	5	45	...
Reformed Presbyterian	3	1	3	1	...	2	...	...	...	...	...	...	...	...	...	...	...	...
Swedish Evang. Mission Covenant of America .....	...	1	1	1	...	...	...	44	...	150	1	...	...	...	...	...	...	...
United Presbyterian .....	...	2	3	2	1	1	...	152	...	200	4	...	200	...	...	...	...	...
Y. M. C. A. .....	...	...	115	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...
Y. W. C. A. .....	...	...	14	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...
Totals	191	460	545	212	221	153	222	31,665	...	67,176	418	17,771	...	56	177	2,063	...	...

* Stations are places where services are held or missions established, but no churches organized.

† Helpers are all unordained mission employees except those reported under heading of school.

‡ Adherents include all communicants, children of church and S. S. and regular attendants at services.

WORK AMONG SPANISH-SPEAKING PEOPLES

The home mission problem of the Latin Americans is of comparatively recent emergence and growth. Latin America has presented a foreign mission problem for a century or more, but the home mission phase of it may be said to begin with the Spanish-American War of eighteen years ago, when Porto Rico came under American government and Cuba under an American protectorate.

In the following years the Spanish population from Florida to California steadily increased, so that now, speaking in general terms, we may say that we have a fringe of Spanish-speaking population which follows the southern border of our possessions almost continuously from Porto Rico to southern California. Beginning with the 1,200,000 Porto Ricans and the 1,500,000 Cubans, which by some missionary bodies is considered home mission territory and by others foreign, passing on to Florida, where thirty or forty thousand Spanish people find work in the cigar factories of Tampa and Key West, and on to the sprinklings of Spanish-speaking populations in all gulf cities, with considerable colonies in the larger cities, and from Texas westward the continuous band of Mexican population massed in the cities and larger towns, and then thinning out in the vast arid regions of western Texas, New Mexico, and Arizona, until it becomes urbanized again in the cities of southern California,—it is difficult to estimate with exactness the numbers that are thus brought into missionary relations with us, but in round numbers it may be said to be about 4,000,000. It should be added that two home mission societies are chartered for all North America, having some 25,000,000 Latin Americans within their fields.

The most interesting and progressive of these fields is to be found in the beautiful Island of Porto Rico. When, sixteen years ago, evangelical work was begun there, it was undertaken in a cooperative spirit by the four leading denominations which made the first advance. The island was divided into four zones and the four denominations assumed each its share of the responsibility. This assignment of territory has been kept without interruption from that time to this. As other denominations have come in, the idea that there should be no interference of one denomination with the work of another has been rigidly held. That, of course, is not the highest form of

cooperation, and it is not the form with which Porto Rico was content, and during the last few years there has been marked advance to a closer federation of effort.

Thus, as early as four years ago, three denominations united in the establishment of a joint periodical, the *Puerto Rico Evangelico*, a sixteen-page semimonthly of high quality, published by a board representing three missions, with headquarters in Ponce. At Mayaguez the plan of making the Presbyterian Seminary a joint institution of the Presbyterian and United Brethren Church has been carried out satisfactorily. The Congregationalists, who were included in the earlier negotiations, were unable to enter into formal relations owing to the long distance between their institutions and other bodies. They declared it their purpose, however, to use the Mayaguez Seminary for the training of such candidates as were prepared to enter.

The following year noted an increase of permanent buildings, both churches and parsonages, mostly of a good quality; the medical work of at least two of the boards was enlarged; there was a reduction of primary school work, in view of the fact that the United States was now furnishing primary education, and the substitution of social establishments, especially by the Presbyterians and Congregationalists in San Juan and Santurce.

During the year 1915 the spirit of cooperation made great progress in the island, the Baptists having during the year united with the Presbyterians, United Brethren, and Congregationalists in the support of a union publishing plant and depository for religious literature. Medical missions made striking progress. The Presbyterian Hospital at San Juan began the construction of its new one hundred and twenty-five thousand dollar plant, which will make it one of the most influential and conspicuous institutions in the island. The Presbyterian Home Mission Board also has a small hospital at Mayaguez. The Congregationalists began the work of a modest hospital at Humacao, the chief city on the eastern end of the island. The Episcopalians maintain a hospital doing excellent work at Ponce. This completes a system of Protestant hospitals strategically located in the chief centers and on both sides and at either end of the island.

The evangelical work of the various bodies has likewise made good progress, and a new sense of the importance of

work for Americans resident on the island has taken hold of all the missionary bodies, both because Americans need religious privileges as immigrants to a strange land, and also because it is in their power largely to undo the work of missionaries if they continue to be irreligious, selfish, and domineering.

A part of the program of the Panama Congress on Christian Work in Latin America last February was the organization of regional conferences following the meeting of the Congress. The one held in Porto Rico was most significant, because at that time it was evident that the spirit of cooperation had so impressed the bodies at work there that they were ready to submerge their denominational differences, and even titles, in the interest of those people who knew nothing of our historical divisions and who were hungry only for the message of the gospel of Christ.

The extent to which the missionary spirit has taken hold of the workers in the island is illustrated by the fact that steps have been taken looking to the opening of a mission field in the neighboring Island of Santo Domingo, to be maintained by the united churches of Porto Rico.

The Island of Cuba presents an interesting field of missions, whether called home missions or foreign missions, for both branches of the service are represented. There, too, a regional conference was held following the Panama meeting. All of the denominations at work in the island were represented around the council table, and definite steps were taken looking to the production and distribution of common literature, the consolidation of some educational institutions, and a plan for an evangelistic work by which the entire island should be covered. As yet, cooperation has not advanced as far in Cuba as in Porto Rico, but the signs are favorable for the future. A new spirit is coming to leaders and missionaries, and the next few years should show marked advance toward the goal for which all missionary bodies in these days are striving.

The Spanish population from Texas to the Pacific has rapidly increased during the last four years by immigrants from Mexico. There are presumably about four hundred thousand people within this area of direct Mexican stock. In Texas and eastward the last census reports only three hundred eighty-two thousand of recent Mexican stock; but the last few years has so vastly increased these forces that by some

authorities it is estimated that there are well on toward one million Spanish-speaking people in the United States.

The leaders in Protestant service for the Mexicans in the Southwest are Methodists, Presbyterians, and Baptists; and in California, Methodists, Presbyterians, and Congregationalists. A number of other denominations are, however, represented in some parts of the field. Education has been stressed in all the missions.

The schools fall into three types. First, home schools largely for girls, giving chief attention to the domestic arts in education; secondly, the small plaza schools in remote settlements, and, third, two mixed industrial schools seeking to demonstrate some of the agricultural possibilities of the Southwest in education. At every point the Protestant forces are met with either competition or opposition from the Roman Catholic Church. In some Spanish-speaking fields, notably in Porto Rico, and measurably in Cuba, the activity of the evangelical forces has aroused the historic church from its indifference of past generations and has therefore done good in the quickening of its activities and has, perhaps, somewhat elevated its standards.

There is, however, little evidence of social or religious alertness on the part of the Catholic Church in behalf of the Mexicans. A denominational superintendent on this point writes, "I could not name a single instance of any uplift movement, either moral or material, coming from the Catholic Church for the Mexicans apart from Protestant influence."

We have made a passing reference to the Panama Congress, but its relation to the movements of home and foreign missions on this continent demands a further paragraph. The reports of the eight commissions appointed to make investigations and findings on the principal lines of missionary undertaking have now been published in three volumes. The Federal Council is referred to them as giving by far the fullest exhibit of our duty and our opportunity in Latin America that has ever been made. These volumes reveal an appalling need and an unparalleled opportunity to help lift the educational, moral, and religious burdens of the twenty republics south of us which, as they were free to confess, are too heavy for them to carry alone. A study of these volumes, we are sure, will stimulate the church in nobler efforts for the evangelization of Latin America.

The home mission part of this great problem is interesting and important in itself. It has added interest in the fact that the Spanish-speaking peoples immediately at or within our doors, when evangelized, will exert a mighty influence on the republics further south.

WORK AMONG NEGROES

The Council has taken cognizance of the educational and religious needs of our Negro population both North and South. A recent inquiry to all the societies connected with our Home Missions Council rendering Christian service to the Negroes has brought a number of interesting replies.

Investigations as to the Negro population in the Northern states gives figures and estimates as follows:

The figures given in the 1910 census of the United States, though now five years old and inaccurate as to present totals, are still probably sufficiently accurate as to the percentages of our population which the different racial groups furnish, to serve our present purpose.

In all of our states, excepting those south of Mason and Dixon's line, the Negro population is given as 1,078,000 in a total population of 62,683,000, or 1.72 per cent. The foreign-born population in this same territory is 12,775,000, or 20.4 per cent. of the whole. In other words there are twelve foreigners to every Negro in the North. If we class as foreigners also those of mixed parentage, we must add nearly 6,000,000 more, or another 9 per cent. Making a total of nearly 30 per cent. foreign in our Northern population. On this basis there are eighteen foreigners to each Negro in the North.

In none of these states does the Negro population rise as high as 5 per cent. of the whole, while in only one of them is the foreign population as low as from 10 per cent. to 15 per cent. In two of these states it is from 15 per cent. to 25 per cent.; in three it is from 25 per cent. to 35 per cent.; in twelve it is from 35 per cent. to 50 per cent., and in eleven states the foreign population is 50 per cent. or over.

Just the reverse is true in the South. Foreigners there are relatively few in number, while the Negro population ranges from 15 per cent. to more than 50 per cent. in Mississippi and in South Carolina.

Numerically the Negro in the North is not so strong as to call for special attention as compared with that required by other groups in our Northern population. It is, however, interesting and suggestive to compare his distribution in the rural and urban districts of the North, with that of the South. In the South 78 per cent. of the Negroes live in the country. Here only 22 per cent. of the Negroes live in the country, while 78 per cent. live in the cities. Wherever, therefore, the Negro in the North presents a distinct appeal to missionary agencies, this appeal will come from the congested Negro in our larger cities.

Of course the educational conditions of the Negro in the North are very good. As a rule the Negro child has the same public school privileges as are provided for the white race. The law makes no distinction between the races as to their respective rights in the public school. In certain places, however, there is a certain segregation of the schools in force.

Apart from the public schools there are many organizations maintained by the Negroes themselves that supplement their work in a large way. First of all the Negro church, with its many-sided activities, is one of the great factors in the education of the colored people. Allied with the work of the church are the colored Young Men's Christian Associations and Young Women's Christian Associations with their educational departments.

The combined effect of these agencies is strikingly shown in the latest statistics as to illiteracy.

In 1900 145,588 or 19.4 per cent. of the 750,465 Negroes then in the North were illiterate. In 1910 only 93,770 or 8.7 per cent. of the 1,078,336 Negroes in the North were illiterate.

Thus it appears that during this decade, the last for which we have statistics, while the Negro population increased 327,871 in numbers, the number of illiterates *actually decreased* by 51,818, and that the percentage of illiteracy was reduced from 19.4 per cent. to 8.7 per cent., or over one half. At this rate the agencies now at work among the Negroes here in two decades will reduce illiteracy among them in the Northern states to the average percentage for the other races in our population. Probably this result will be attained even sooner, for the speed increases as the educational forces gather momentum.

In Southern states it is pleasing to note that both Northern and Southern missionary societies are giving themselves with great vigor to the work of education and evangelization.

Fifty years ago only ten per cent. of the Negro population in the South could read. There were 4,448,330 of them. They at once began to build churches and schools, and in the exuberance of their joy, they held worship in their church houses every night in the year. They received aid largely from the North, and as far as circumstances would permit, from the South. The population has increased 120 per cent. They own 211,087 farms in the South, and control four times as many. The richest man in Issequena County to-day is an ex-slave. 1,300,000 Negroes are employed in farm work. To-day seventy in every 100 can read and write. There are 2,000,000 colored children attending the schools in the South, taught by 25,000 colored teachers. With zeal and love gifts they have erected and control 200 private institutions of learning. Nearly 5,000 young men and women have graduated from colleges, and won honors in Northern universities. They have even won the Rhodes scholarship. A half million Negroes own homes and farms valued at a billion dollars; 6,000 are authors and have copyrighted books; 1,000 patents have been entered in the Patent Office by colored people; 30,000 Negroes are engaged as architects, electricians, photographers, druggists, physicians, owners of department stores, mines, cotton-mills, dry-goods stores, insurance companies, publishing houses, wholesale houses, etc. They publish 400 newspapers. Wisely the colored man has turned from the crowded cities to the open country in the South. Forty per cent. of all agricultural laborers in the South are Negroes.

One of the Southern leaders recently stated:

"The Negro is a man, a human being; he needs help not as a ward of the nation, but as a white man needs help. In the overlapping and duplication of our philanthropy and humanitarianism, the Negro is largely overlooked. We must cease to work for Negroes, and learn to work with them as a brother. They deserve to be treated as responsible members of the community, and nobody's dependents. They need, and should have, the unstinted help of North and South in solving their problems and bearing their burdens."

There are evidences that cannot be tabulated of a growing

interest among the educational leaders both North and South, but especially in the South in providing the Negro race with a better and stronger training. The educational leaders of the Southern states are making a *de novo* study of the subject, and several thousand students in Southern colleges and universities, under the leadership of the Young Men's Christian Association, are investigating all the facts bearing upon this national problem.

In this Home Missions Council gentlemen of the North and South, happily representing missionary societies in both parts of the country, deeply engaged in the Christian uplift of the Negroes, have it in their power to do much toward the solution of a problem which seems to grow in complexity as the years pass.

CITY CHURCH WORK

In the last four years unceasing emphasis has been placed upon the significance of City Boards composed of representatives of the leading denominations which, as spokesmen for their communions, should consider and pass judgment upon all proposals for the founding of new churches and for the relocation of old churches within the limits of the greater city.

There has for some time been a willingness on the part of most of the leading denominations to allow the existence of any denominational committee or council which might talk about projects of this kind, but there has long been a reluctance to regard the dictates of such a council as being morally binding. The Home Missions Council has in successive utterances urged the more effective type of city organization by which these interdenominational City Boards constitute in fact bodies with powers of arbitration whose findings are to be, to all intents and purposes, accepted by the constituent denominations.

We have been able to show by indubitable evidence that this course of procedure works no hardship upon any denomination, and that, on the other hand, it assures great economies financially, greater effectiveness in meeting the needs of the city, and a happy harmony between the fellowships of the various names. City boards or councils of this kind are now actively in operation in such urban communities as Cleveland, Detroit, Chicago, St. Louis, Oakland, New York City, and elsewhere. Possibly the Cleveland and Chicago organizations have most thoroughly proved their usefulness.

It is suggestive to note that in some cases this City Council is affiliated with the Federal Council of Churches of Christ in America.

We have every reason to believe that still further progress in this direction can easily be made and with the most profitable outcome.

Two further comments should be made at this time. The first centers about the thought that the findings of such city organizations are to be regarded as morally binding upon all parties in interest. Denominational representatives are justified in saying that they do not take their orders from extra-denominational organizations, and that they hear only the voice of those who are in their own body appointed to direct them. Nobody proposes that a denominational agent shall receive orders from an undenominational organization. It is proposed, however, that the denominational organization shall at least consider the counsel of an agency created under its own action and for its own use. In this way the interdenominational City Council becomes the servant of the denominations entering into its construction, and by the very nature of its organization its advice is not extraneous but a part of the interior life of the extension agencies for the denominations which created it.

As a matter of sad fact, we could cite a number of instances where the foregoing protest against accepting orders from outside the denominational organization has been used as a cloak to cover a piece of denominational greed. In one example, for instance, when the unanimous finding of the Council after a thorough examination of all the facts was adverse to the procedure of one of its constituent denominations, the representatives of that body withdrew and without further hindrance pursued the course against which all their fellows had protested. There are times when poetic justice arrives, and we are not regretful to state that the two years' experience of that denomination has proved exceedingly costly and highly unsatisfactory to those who refused the advice of their brethren and who sought to aggrandize their own denominational body at the cost of the welfare of the kingdom of the Lord.

A very different case can be called to mind where in one of our strongest interior cities there came an issue between two of the leading denominations with reference to their

extension work in an attractive and rapidly growing suburb. Both parties had secured lots. Neither was disposed to accede to the desire of the other to have sole possession of the territory. The City Council of the denominations most painstakingly studied the situation and awarded the locality to one of the two bodies. The other promptly accepted the decision, placed their lot upon the market and withdrew to another section approximately a mile away. The outcome has already fully demonstrated the wisdom of the decision in that both of the denominations are prospering in their work and the entire community is being thoroughly ministered to. It will doubtless be many a long day before all aggressive communions enter into such an organization of reference and adjudication. Nevertheless are we convinced that this plan secures such great economies of money and of comfort that those who participate in it will constantly increase in resourcefulness more rapidly than will those who withhold their membership.

The second additional remark to which we referred relates to the character of the properties available for city work, not as to the details of their equipment, but rather as to the magnitude and usefulness of their capital investment. It has been shown that there are not a few churches where the interest on the investment alone amounts to from \$1,000 to \$5,000 a week. Whatever may be the wealth of the Christian bodies in this country, they still must admit that they are but trustees of the resources of the Lord and that to whom much has been given, of him much shall be required. One sermon a week to a selected audience of a few hundred people is likely to be very satisfactory to this chosen company, while it is a totally inexcusable extravagance of the Lord's money. Releasing us from unnecessary denominational competition may permit us to cash in many millions of dollars of unearned increment on our real estate, with the consequence that vast funds will be released and ample energies liberated by which every section of every city can have an adequate administration representative of the types of our faith properly needed and reasonably proportioned to the magnitude of the task. It is doubtless all right to walk around Jerusalem and tell the towers thereof, but there is no promise of blessing based on the size or dignity or comfortable equipment of properties which are not adequately used. If we can dissolve some of our denominational pride in tears, we may well be assured that we shall dissolve

some of the world's present materialism into the moving and potent life of the spirit.

The most casual study of the religious life of the cities reveals the fact that there is in nothing quite so wide a divergence of success and of failure as in our list of city churches. It is dismally true that there are not a few houses of worship capable of seating a thousand in which an audience of a hundred worshipers at any one time is a maximum. In the adjoining block we may find another church whose gatherings of every kind are crowded with people and whose activities pervade the whole community. After we have allowed a good deal for the personal equation of leadership, it is still evident that in a large number of cases the difference is to be explained only on the ground of the general program followed year in and year out by the successful church.

The Home Missions Council consequently has faith that we can contribute substantially to the welfare of our common religious work by making a scientific study of a large list of the various types of distinctly successful city churches. It will undoubtedly take some years to bring such study even to reasonable completion. It is hoped that the agency of the Federal Council may be enlisted with us in accomplishing this investigation. Having once made such study, it is proposed that the material thus gathered shall be digested so as to yield a body of knowledge as to the underlying and effective reasons, and then a body of practise which may constitute something of the art of the conduct of such organizations. The City Committee of the Home Missions Council is cooperating with the Missionary Education Movement in securing the publication of a series of city text-books as, for example, the remarkable volume now under way treating of the religious work in the city of St. Louis. It is the expectation that in a nation-wide way material of similar significance may be gathered which will be of vast service to all who are interested in the task of the church in the city.

There does not exist at this date any truly scientific work on the religious life of our great republican communities. Some admirable volumes have been written upon aspects of it. These largely relate to such important details as the immigrant, the church of the wage-earner, and the work for those who are down and out. There seems to be nothing truly comprehensive of the interrelations of the entire city as a unit

in which the factors common to the whole task are carefully arrayed and examined and in which their interrelation may be exhibited, and from which lines of sound procedure may be deduced. The production of a body of knowledge of this kind is one of the most urgent calls of this day in the whole realm of Christian activity.

RURAL FIELDS AND NEGLECTED FIELDS SURVEY

The work of the Home Missions Council for country churches can be explained best by the reference to the relation of the present Rural Fields Committee to the Neglected Fields Survey Committee, by an explanation of the work of the various boards to the constituent members of the Council, by an explanation of the relation of the Federal Council's work to the work of the Home Missions Council, and by a narrative of the work done under the Home Missions Council itself. The Rural Fields Committee, which now has to do with country work under the Home Missions Council, is of three years only, having rendered its first report to the Home Missions Council in 1914. Before telling of its work mention should be made of the relation to the preceding service rendered by the Neglected Fields Committee. The work of this committee was in the rural fields in the West, and much of the work of the Neglected Fields Committee is descriptive of country church conditions, with which now the Rural Fields Committee has to do.

The first work of the Rural Fields Committee was in co-operation with the Neglected Fields Committee in their itinerary through Western states in 1914. The work of the Neglected Fields Committee is described as follows:

With the cooperation of local boards and workers, State Survey Committees were organized in fifteen of the Western states, which state committees were assigned the task of gathering information. Returns came in from more than half the states. While in some cases the returns were not sufficiently complete to be of value as a basis of a report on conditions throughout the state, it is gratifying that in several instances the returns are quite as complete as could be expected.

The five states now covered are Oregon, North Dakota, Colorado, California (northern portion), and Washington.

In church membership, the federal census has already made familiar the fact that the proportion of the population not members

of any religious organization is much larger in these states than is the average throughout the country.

As is well known, churches suffer greatly from partial time service of ministers. Reckoning eight services as normal for a month, it appears that in only two of the five states is the proportion of churches reaching this standard above fifty per cent. In California, 57.9 per cent. of the churches have eight or more services per month; in Colorado, 54.4 per cent. In North Dakota the proportion is as low as 17.8 per cent. Correspondingly, a large proportion of the churches hold three or less services per month. The percentages of these are: Oregon, 49.5; North Dakota, 48.4; Colorado, 23.7; California (northern portion), 16.9; Washington, 53.2.

The disability under which the church has labored is further revealed by the statistics relating to the non-residence of pastors. The percentage of churches investigated in Colorado show 68.8 per cent. having pastors in residence. This is the highest average among these states. In Oregon this proportion is as low as 49 per cent. Many not familiar with conditions in these states will be surprised at the number of organizations having no church building. The percentage of churches in the several states reporting church buildings are as follows: Oregon, 75; North Dakota, 73; Colorado, 81.5; California (northern portion), 86.1; Washington, 69.3.

One of the principal aims of the investigation is the discovery of neglected communities. The following will reveal some more or less unsatisfactory conditions: In Oregon, 30.7 per cent. of the districts sending in returns have churches and Sunday-schools; in North Dakota, 27.7 per cent.; in Colorado, 26.6 per cent.; in California (northern portion), 28 per cent.; in Washington, 32.7 per cent. While many districts reporting failed to reply to the question as to whether there was immediate religious activity, the percentages of those definitely reporting no religious activity are: In Washington, 40.1 per cent.; in California (northern portion), 36.9 per cent.; in Colorado, 25.4 per cent.

The spirit of the work for the country churches as done by the Home Missions Council is expressed in the following words in the report of the Neglected Fields Committee:

"Our other chief conviction is that a mighty struggle is on between the forces of good and evil in which there is no hope of success unless we can learn the elemental necessity of co-operation. The slogan of the hour is—"Together"—together against our common enemies, ignorance, vice, injustice, godlessness—together for the positive construction of the kingdom

of heaven on earth. Permit us to repeat it, this principle is primordial."

The conclusion of the work of the Neglected Fields Committee was in a series of institutes in the states of South and North Dakota, Montana, Oregon, Utah, and Colorado, which were held in the latter part of January and the first fortnight of February, 1914. In these conferences the chairman of the Rural Fields Committee was a participant. The work of the Neglected Fields Committee was made continuous with that of the present Committee of Rural Fields. The conferences thus held are described as follows:

"At each of these centers protracted discussions covering two days proved of the greatest interest. In each state a federation for the more effective conduct of home mission work was instituted, or existing federations were further developed."

The great work done by the Committee on Neglected Fields is of a rural significance. The region surveyed is largely a region in which men are still in the way of settlement and in which the communities are rural. Even the cities are centers of the farming districts. The findings of the Neglected Fields Committee, furthermore, are identical with those of the surveys made in the rural sections of the greater East, namely: that religious privileges are lacking for many Americans living in the open country. The country ministers are absentee ministers and the service in the churches is usually part time service. In other words, for the great boards of missions the task still remains of establishing the pastorate. The evangelizing preacher has come to all these sections and is doing his work with devotion, but the work of evangelism is held back by the lack of thoroughness in the building of parsonages and manses, in the erection of such churches as will serve the community, and in the establishment of a resident pastorate which will put an end to the overlapping and the overlooking that is so great a grief to all Christians in the country.

In two of the states, Colorado and Washington, home missions councils were organized for the purpose of securing the efficient realization of the plans projected by the surveys, and in another state, Utah, such action was taken by the various denominations as to place that state well in the lead among all our states in organized, up-to-date missionary propaganda.

It is so important and so suggestive that we are constrained to give it unusual space in this report as follows:

At the Home Missions Council meeting of 1915 the Utah Plan of Cooperative Advance was proposed with the provision that it should be inaugurated as soon as it should have been approved by the following:

Utah Association of Congregational Churches.

Congregational Home Missionary Society.

Utah Baptist State Convention.

American Baptist Home Mission Society.

American Baptist Woman's Home Mission Society.

Utah Mission of the Methodist Episcopal Church.

Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Woman's Board of Home Missions of the Methodist Episcopal Church.

Synod of Utah, Presbyterian Church in the United States of America.

Board of Home Missions, Presbyterian Church, U. S. A.

Woman's Board of Home Missions, Presbyterian Church, U. S. A.

The Plan is as follows:

THE PLAN

1. There shall be a Utah Interdenominational Commission, composed of two persons appointed by the state organization officially representing each religious body cooperating, only those being eligible to membership who are not receiving salary or other grant from any supporting board. A secretary of each supporting national board shall be ex officio a member of this commission, and shall attend the meetings whenever practicable. The commission shall hold at least one stated meeting each year, when general policies of cooperative work in the state shall come under advisement, sums to be used in the cooperative work shall be determined, and such other duties shall be discharged as are herein proposed or as shall be jointly assigned by the cooperating religious bodies and their several national home mission boards.

2. There shall be a Utah Home Mission Workers' Council, composed of four workers chosen by each religious body cooperating. This council shall hold not less than two stated meetings each year. It shall promote cooperative work in the

field, advise in the adjustment of difference, arrange for the effective use of funds assigned to the cooperative budget, and increase by all practicable means the efficiency of the work of all the cooperating agencies throughout the state. This council shall perform other duties herein proposed or later assigned by mutual agreement of the cooperating agencies.

3. There shall be an Annual Utah Workers' Institute of three or more days' duration. The program and general direction of the Institute shall be in charge of the commission and council, and shall be of an educational character designed to inspire and train workers for efficient service. Each ordained minister, mission school teacher, or other worker may be enrolled as a member of the Institute. It is agreed that his or her necessary expenses of attendance upon the annual meeting should be paid and by such methods as each denomination may adopt.

4. The annual meeting of the commission and one of the semiannual meetings of the council shall be held at the place and immediately preceding the date of the Annual Workers' Institute, and one or more joint sessions of commission and council shall be held. Action of the council affecting established home mission policies, enlargement of cooperative budgets, or the relations of denominations shall be undertaken only after the concurrence of the commission.

5. It is agreed that this plan does not contemplate the curtailing of denominational autonomy, nor encroach upon the prerogative of the ecclesiastical bodies cooperating, except as herein provided, or as each and all may later agree.

6. The support and supervision of denominational work shall be provided for by the recognized agencies of each religious body cooperating, it being contemplated that denominational initiative and enterprise shall be increased, the fullest economy and efficiency of each being gained by cooperation.

For the purpose of making effective the principles so announced, there was a meeting of the Utah Interdenominational Commission held in November of last year. The commission at that meeting considered a statement of principles that had previously been adopted in Colorado which, after certain amendments, were adopted. That statement is as follows:

STATEMENT OF PRINCIPLES OF UTAH INTERDENOMINATIONAL COMMISSION

1. A community being served by one or more evangelical denominations should not be entered by any other denomination through its official agencies without consent of the commission.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preference of the evangelical element of a community should always be respected by the commission.

4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity. This is to be so interpreted as to preserve the balance between efficiency and economy of administration.

5. Temporary suspension of church work by any denomination occupying a field should not be considered sufficient warrant in itself for entrance into that field by another denomination. The commission to determine what temporary suspension means.

6. When it is clearly evident to the commission that a community is overchurched, the principle of affiliating the weaker church or churches, and of consolidating the entire Christian population in fewer and stronger churches, should be encouraged.

7. All cases of friction between different denominations or churches of different denominations shall be referred to the commission. It shall have power to constitute such advisory committees as may be found necessary.

8. All questions of interpretation of foregoing statements shall be referred for decision to the commission.

9. No permanent work shall be established in an unoccupied field without consulting and gaining the consent of the commission.

10. Nothing in this statement of principles is to be taken to preclude other denominations from holding occasional services in a field already held by any denomination.

The Home Missions Council, in accepting the report of its Committee on Cooperative Advance in Utah and the Plan of the Utah Interdenominational Commission, by resolution heartily commended the representatives of Presbyterian, Methodist, Episcopal, Congregational, and Baptist churches in the

state of Utah for the adoption of the plan, in which an inter-denominational commission, under well-defined rules, is so to adjust the operations of their communions in the state of Utah, in the presence of a well-organized Mormonism, as to prevent unnecessary expenditure of mission forces and money, and present a united advance of evangelical Christianity. Thus it has come to pass that the five leading denominations in Utah have organized themselves for cooperative advance more completely than has been done in any other state. This movement will help to make as well as mark an era for the kingdom of heaven on earth.

Thus the relation between the Committee on Neglected Fields and the Rural Fields Committee now reporting is a direct one. We have inherited their work in a large way, since they laid down the limits of the work done by the board of home missions united in the Home Missions Council in rural territory.

The second factor in this report is the relation of the Home Missions Council to the Federal Council in the work done by the Federal Council for country churches. In the year 1913 the Federal Council appointed a Committee on the Country Church, with the Hon. Gifford Pinchot, Chairman, and the Rev. C. O. Gill, as Secretary. In the following year the Federal Council at Richmond, Virginia, resolved to create a Commission on Church and Country Life. This national commission being formed, the Home Missions Council did not appoint the commission which had been in contemplation; but its Committee on Rural Fields has cooperated from the first with the Federal Council's Commission on Church and Country Life. We believe that the Federal Council has a static and a representative character in relation to churches. We have, therefore, refrained from issuing deliverances or from appointing a widespread commission, because this right and function fall the rather to the Federal Council.

The practical relation between the Committee on Rural Fields and its members and the Federal Council is shown in two active and important units of organization. First, in the Ohio Rural Life Survey and the Ohio Rural Life Association. In the years 1911-1912 the work on behalf of country churches centered in a survey in Ohio, made by a local body of which the president of the Ohio State University, the Rev. Dr. W. O. Thompson, was President, by which a state-wide survey of

the state was made and published. The Presbyterian Board of Home Missions loaned its Department of Church and Country Life and the work was directed and much expense was met by this department. The survey findings have been published. At the end of this survey an invitation was extended to the new Commission of Church and Country Life of the Federal Council to center in Ohio and to build a practical, state-wide organization of country churches. The Rev. C. O. Gill transferred his residence to Columbus and has, since that time, been working in Ohio through the Ohio Rural Life Association which is the Ohio body organized to accomplish the ends described. In all of this work, it has been the aim of the Home Missions Council's committee to build the Federal Council's interests and to act as an agency under that great body representing all the churches.

Another event illustrates the relation with the Federal Council. This Committee on Rural Fields, in a series of institutes to be reported, made possible a council of country churches in New York state, and this council has been formed. In the formation of it, the Rural Fields Committee of the Home Missions Council took the lead. The Federal Council's Committee on Church and Country Life, through its Secretary, the Rev. C. O. Gill, was from the first invited to be a participant member and when the State Council in New York was formed, we arranged that it should be under the general direction and affiliation of the Federal Council of the Churches of Christ in America. We believe that the Home Missions Council in such state organizations should proceed and should initiate, where possible, because it represents the boards of missions; and that the ultimate organization should be the Federal Council; and that the work of the Federal Council for country churches may well be organized as stated through affiliated bodies represented in the Commission of Church and Country Life of the Federal Council.

Another aspect of the report to be made of the work of the Home Missions Council is the work of the various boards of missions on behalf of the country church. In reporting the work of these boards briefly we recognize that through the Home Missions Council their work should most properly be represented to the Federal Council.

First of all, the Presbyterian Board of Home Missions which has been the pioneer in developing the interests of the

country church. The Department of Church and Country Life was formed in the Board of Home Missions of the Presbyterian Church in December, 1910, and from the first the work of this department has been in the interest of all the churches. In every respect its work has been done in such a way as to explore through surveys and to promote through institutes the interests which are common to all the Protestant churches. The recognition of this union of interests in the country has been general among the churches and in the work of this department various denominations have had a fraternal interest. The work of the Presbyterian Board has been done through local institutes of one and two days, through surveys of communities and of counties, through summer schools for country ministers which have been promoted in the theological seminaries, agricultural colleges, and state universities, and through an office and field force which has been at the service of all denominations without any special prejudice. The publications by the department have been distributed freely and have been at the use of any or all persons, just as much those who are not religious as those who are directly interested in the church. In addition to these general services rendered by the Presbyterian office for country church work, the workers in this office have had a denominational service to render, but the things mentioned have been done on behalf of churches as a whole.

The Moravian Church has, through its Country Church Commission, done a great work in precipitating for its own people the teachings of the Country Life Movement. The Disciple Church, under the leadership of Professor A. W. Taylor, has very widely extended its work in country sections. Many of the superintendents of this church, under the guidance of a National Committee, have promoted the country church with unusual success. Various denominations have appointed Country Church Committees in their various associations and conferences, too many to mention. The Methodist Episcopal Church, North, has in a definite official action promoted this interest. The recent General Conference directed their Board of Home Missions to establish a country church department and this arrangement is now being made. In denominational bodies the work on behalf of country churches has generally come to such boards for promotion. The method in all has been substantially the same. It has been a work on behalf of

all or any country church, especially those whose congregations are associated with country churches of the denomination maintaining the agency in question. In addition to this, the work has gone forward by institutes, arranged usually in series among country churches, these institutes being for the purpose of promoting the work among the country churches. There has been, in addition, in every denomination an arrangement which is now coming to be called a "demonstration parish." The plan is for a minister to be located in the country, who will live among the people there and give them a whole-hearted and entire service, not merely preaching but pastoral service, social service, and, usually, economic leadership in some form or other, as well as the preaching of the gospel. In the establishment of such experiment fields, or demonstration fields, in the country, the Methodist and Presbyterian Churches have led. The work of Rev. C. M. McConnell of Lakeville, Ohio, has become widely known.

We now come to the work of the Home Missions Council itself. In addition to the work of the Neglected Fields Survey Committee, to which reference has been made, there were held in New York, Pennsylvania, and Ohio, in the winter of 1915 in January and February, seven institutes, two days in length, for the purpose of promoting the interests of the country church. The institutes were arranged under the Home Missions Council auspices and all denominations were invited to unite in them. The secretaries of the boards of home missions were the speakers in these institutes with others who represented agricultural colleges, state religious bodies, and school agencies of the state or the nation. Among the speakers were the late beloved Rev. Dr. Ward Platt, the Rev. Dr. Lemuel Call Barnes, Mr. J. E. McAfee, the Rev. Dr. W. A. Granger, the Rev. Dr. Robert E. Pugh, and many others who are in national or state service under the constituent bodies in the Home Missions Council.

In New York state there grew out of these institutes the proposal that the denominations doing mission service in New York state should be united in a New York State Church Council. After extended conferences this Council was formed in the spring of 1916, the Baptist, Methodist, Congregational, and Presbyterian agencies working in the state of New York forming the constituent factors, with cooperative relations by others denominations promised. This Council is working in

cooperation with the New York State Sunday School Association, which has an efficient Rural Field Department. The work of the Council consists so far of surveys and county evangelistic campaigns. Such surveys and campaigns have been carried through in Madison County and in Onondaga County. The method is for the State Sunday School Association to serve in the survey work and to prepare the findings. The work of survey was done in Madison County in cooperation with Syracuse University and Colgate University which furnished their students and their teachers of sociology to do the survey, thus economizing in the matter of expense. This survey has been published by the State School of Agriculture at Morrisville as a bulletin. The County Evangelistic Campaign in Madison County was a distinguished success. It was reported to the Home Missions Council in the following terms:

The New York State Country Church Council, thus organized and its work initiated, has as its president Dean F. W. Howe of Syracuse University, its vice-president, the Rev. W. A. Granger, D.D., president of the Baptist State Association of New York, and its secretary and treasurer, the Rev. Warren H. Wilson, of the Presbyterian Board of Home Missions.

The Home Missions Council Rural Fields Committee has made surveys of sections of the south, two counties now being completed in the way of surveys, in each of which are many Negroes, the purpose of these surveys being to report upon the condition of the church among colored people. These surveys will be reported to the meeting of the Council in January, 1917.

The further work of the Home Missions Council, through its Rural Fields Committee, consists of the presentation of church programs, somewhat extended correspondence with churches in the way of advising and interchange of information, an extended correspondence in reference to the work of educating the country minister in short courses, to which reference will be made, and in the preparing of two programs for the National meetings of the Home Missions Council. These programs and their reports with the addresses in them have been published in the Minutes of the Home Missions Council 1915 and 1916.

A most important issue is the providing of short course

instruction for country ministers. For the ministry in general there is now provided no educational facilities for graduate work. The seminaries deal exclusively with the undergraduate, except in the particular in which they prepare a man for other service than that of a pastor. Men leaving the ministry may find graduate work in the seminaries, but men who intend to stay in the ministry are generally not served by the theological seminaries in an adequate manner. The Rural Fields Committee has labored for the provision of such short course instruction as will enable a minister, while remaining in the pastorate or returning to the pastorate, to prepare himself better for the mature work of a minister in the middle years of his life. Such schools have, partly at the instigation of this committee, been opened and permanently are held at Auburn Theological Seminary, New York; State College of Agriculture, College Park, Maryland; State College of Agriculture, Lansing, Michigan, in Iowa at Ames, in Missouri at Columbia, in Washington at Pullman, in Montana at Bozeman, and at the Estes Park summer camp of the Young Men's Christian Association in Colorado. A number of other schools have been held in different years, but these are regularly rendering the service described above. We believe that the future of the country church will be very greatly affected for the better if the ministers in the service of country churches can be educated for their task. It is impossible to provide this special training to the undergraduate. The task of the theological seminary is largely conditioned by certain things not subject to argument, but it is possible for the theological seminary and for some other schools to provide graduate instruction such as the country minister needs, and a great beginning has been made in the schools mentioned and in others that are studying the same problem. This kind of service should be very widely extended and the committee believes that nothing will more influence the future of the country church than the provision of such short course instruction in so many institutions that every minister laboring in the country may reasonably expect that once in four or five years he may return to school or college, renew his acquaintance with books and with great teachers and prepare himself for his task as a public teacher and as a social worker. The committee believes that the boards of missions, which constitute the Home Missions Council, may well have a part in this work by paying the

traveling expenses and the entertainment, at least in a measure, of their missionaries while these missionaries are studying in the kind of schools described here.

The Rural Fields Committee of the Home Missions Council is only one agency among those rendering service for the country churches. Indeed, the boards of missions in the Home Missions Council are, in a predominant expression of their work, country church agencies. The business of this committee and, indeed, the business of the Home Missions Council is to stimulate and redirect, to suggest and to inspire. Among the agencies affiliated in the Federal Council, the Home Missions Council is a dynamic agency. The Boards of Home Missions are responsible. They have large funds to expend and results are expected and required of them by the churches. They must make their reports at stated seasons and they are in direct communication with the churches as dynamic and progressive agencies. Between 70 and 90 per cent. of the congregations for serving which they are responsible are rural congregations, so that the whole work of the Home Missions Council may be described as predominantly a country church work.

IMMIGRANT WORK

As partially displaying definite work by the Home Missions Council for the immigrants who have been flocking to the United States, interesting statistics were published in 1914 giving the amount of immigrant work its various denominations were doing. These figures, however, were uncertain, dealing mainly with the newer immigration, not including Germans, Swedes, Danes, and Norwegians. In order that there might be more definite knowledge of the work now maintained or needed in the different nationalities, a number of members of the Council were appointed to make a study of the various race groups, which study has been continued through the years following. The general lines of inquiry which it was proposed this group committee should pursue were as follows:

1. To ascertain the location, size, and general characteristics of each considerable group of the above nationality in the United States.

2. To ascertain which of these groups have as many Protestant missions among them as are on the whole desirable. Any collateral information bearing on this point will be valuable.

3. To ascertain with details what groups have too many missions, or missions not working cooperatively with others.

4. To ascertain in what groups, now uncared for or insufficiently cared for, new work should be opened.

5. To ascertain what periodical literature is in existence and what is needed.

Following the results of this examination the Committee on Immigrant Work was requested to report to the Council under heads as follows:

1. As to what should be done concerning cases of patent overlapping of effort.

2. As to what is needed to enlarge the economy and effectiveness of existing agencies for training ministers.

3. As to possible steps for providing periodicals in foreign tongues for groups now unreached.

4. As to the allocation of leadership in certain races to certain denominations, with the aim, not that any denomination shall be barred from any nationality, but that unification of effort and leadership in each be secured so far as possible.

5. As to the assignment of groups now uncared for to the agency which may most fitly establish work among them.

Their action is named under a resolution as follows:

Resolved, That the Home Missions Council should assume especial responsibility for extending a Christian welcome and friendly ministration to immigrants arriving at the various ports of entry, and that to this end immediate steps be taken to secure, in conjunction with the Council of Women for Home Missions, if its cooperation can be obtained, a representative to be known as Secretary of the Committee on Immigrant Work of the Home Missions Council, who shall act in the following capacities:

To investigate conditions at all ports, seeking to bring about the appointment of missionaries whenever the existing force is inadequate.

To use the influence of the Council for effecting the organization of the missionary force at each port, and furthering cooperation among the members of such force.

To make the influence and service of the Council available for immigrants en route to their new homes, and for emigrants waiting at the port for embarkation to the lands from which they came.

The Council of Women for Home Missions cordially entered into this cooperative plan and agreed to take part in the support of the special representative suggested in the above resolution.

Following out the recommendation of the Council of 1914, the Council, in cooperation with the Council of Women for Home Missions, engaged the Rev. Joseph E. Perry, Ph.D., to act as the representative of the two Councils at the ports of entry. While missionary work at the ports of Boston, Philadelphia, Baltimore, and elsewhere is of importance, the field of largest possibilities is naturally at Ellis Island, which, in the year preceding the war, received three fourths of the immigrant aliens admitted to this country. There are thirty-nine different societies at work at this port, with an accredited force of fifty-six missionaries. Of these, fourteen workers are directly or indirectly related to the two Councils.

The investigation indicated a need of further cooperation in the work of Christian agencies at Ellis Island and other ports of entry and the work at the ports of entry should follow the immigrant to his destination. Increased efficiency rests largely in bringing about a closer cooperation of agencies and missionaries definitely and locally engaged at the different ports of entry, and that this cooperation should be facilitated through committees on work in railroad rooms, among the detained immigrants, on hospital work, literature, clothing and supplies. This program of cooperative service was definitely set up at Ellis Island in May, 1915.

The Council of 1914 took definite advance steps in the interest of our immigrant population. It recorded its profound interest in words as follows:

"Last fall, we reminded the Council of the solemn obligations which rest upon us in this department of our service. A great multitude of our brothers and sisters, trained in every variety of faith and unfaith belonging largely to the unprivileged classes, have in the providence of God been brought to our doors. An unparalleled opportunity to demonstrate the genuineness of our Christian sympathy is placed in our hands. In the presence of this great needy appealing mass of alien life, our differences should be forgotten, and with solemn dedication of all our powers we should endeavor to mass the strength of the churches which we represent for a great united sacrificial ministry to the stranger within our gates."

In 1915 the Immigrant Committee reported the progress of the surveys concerning recent immigrant populations of the

United States which had previously been ordered. Concerning them the Immigrant Committee said:

"In scientific precision and in sympathetic interpretation these reports set new standards in home mission enterprise. The recommendations accompanying the reports are of deepest significance, and your Committee commends them to the earnest consideration of the Council. These reports should be published or otherwise made available for the use of denominations concerned. Less complete inquiries have been conducted with reference to the Finns, Croatsians, Serbs, Armenians, and other nationalities. In so far as it is possible to summarize the results of all we may say that our investigations

"1. Have freshly revealed the meagerness of our total work among these nationalities.

"2. Have made renewedly clear the irrelevancy of our denominational distinctions in this field save as in a few cases the people ministered to come from nations having a considerable Protestant tradition.

"3. Have emphasized the importance of social activities in connection with our missions. The non-Protestant Pole or Bulgarian needs something to interpret to him the message of personal salvation which we bring.

"4. Have made painfully evident the need of more and better periodical literature in foreign tongues.

"5. And have made us more sure than ever that large progress will depend upon early and effective attention to developing an adequate foreign-speaking ministry."

Another forward step taken during that year was the Pacific Coast Conference on immigrant work. It has been the conviction of the Council that special attention should be given to the conditions looking toward the increase of immigration which may be confidently expected as soon as peace comes. As a consequence, a series of local conferences concerning conditions and work among immigrants on the Pacific Coast were held at San Diego and covering six other important centers. These conferences were designed to bring together those on the Coast who are actively interested or engaged in work among immigrant populations for the purpose of promoting understanding, better methods, and larger advance. They were designed, furthermore, to bring the national home mission boards and societies into more intimate touch with

the situation on the Pacific Coast and to foster a spirit of comity and cooperation.

These conferences recorded the deepest impression of a sense of the humiliation at the wholly inadequate information at hand touching the immigrant people and the wholly inadequate efforts being put forth to meet these demands. This was the conclusion reached at the two days of conference of a hundred representatives of the church forces of Seattle, and is fairly representative of the situation discovered in the series of conferences on conditions and work among the immigrants on the Pacific Coast. These conferences were held at Los Angeles, Fresno, San Francisco, Portland, Seattle, and Spokane, with an informal conference in San Diego. It was discovered that the cities of the Pacific Coast were presenting the same polyglot problems as those of the East. Thus, in San Francisco, an immigrant population of a hundred seventy-five thousand is about evenly divided between the older or northwestern group and the more recent immigrants from the south and east of Europe. Only in limited extent have the Protestant Christian forces established points of contact with these recent immigrants.

Another advance step of the year's work was a series of conferences in the Wilkes-Barre-Scranton mining region.

Since 1910 there has been a large immigration into Scranton from the countries of southern Europe. According to a survey made this year by the churches of Scranton, there are approximately now about 70,000 foreign-born in Scranton, which means that the immigrant population has about doubled during the past five years before the war broke out. Although these figures are only estimates and may be too large, they are indicative of an enormous growth. The three leading nationalities are estimated at 26,000 for the Poles, 18,000 for the Italians, and 14,000 for the Ruthenians.

The Scranton Conference met in the parlors of the Young Men's Christian Association. There were present about one hundred delegates from different parts of the city and the two valleys covering the field of survey.

A committee was appointed to be known as the General Committee on Immigrant Missionary Work. This was to be the Central Committee and to sustain relations with the other committees appointed at the local conferences and also with the Central Committee at Wilkes-Barre. It was the unan-

imous thought of the conference that the immigrant work should be considered in a large way, such consideration to cover the Lackawanna and Luzerne Valley in one comprehensive plan of cooperation.

The purpose of these local committees was so to study their communities as to obtain definite knowledge, first, what groups of immigrants were within their borders; second, what was being done with and for them by the churches and any other agencies; third, whether in any case churches were working in such a way as to unnecessarily and unwisely overlap in their services; fourth, whether any groups of any sections of immigrants were so neglected that there was no direct, or even indirect, contact between them and the Protestant Christian church; fifth, whether some local church needed help in supporting the work of the mission and whether by combined effort such mission could be strengthened and its power increased, rather than by some other local church starting a mission among the same people; sixth, that this local committee could be advisory in regard to where and by whom new missions should be inaugurated.

The work and conclusions of the general and local committees appointed at Wilkes-Barre and Scranton will be studied with deepest interest.

Other matters of importance considered at the last meeting of the Council were the promotion of the five hundredth anniversary of the martyrdom of John Huss, the continued study of racial groups, and the formulating of plans looking toward the assignment of leadership among the immigrants of the different denominational societies. The religious work among the Poles in America is indicated by the report of the Rev. Joel B. Hayden, and a consideration of the feasibility of the publication of a well-edited Protestant Christian paper in the Polish language to deal with the economic, social, political, and religious questions of the day on a broad, liberal, and authoritative basis; also a consideration of the whole field of Christian literature.

The Council regarded the outlook of the immigrant work in these words:

The church at large is increasingly aroused to the crucial importance of this whole field of immigrant evangelization and the opportunities of social service in our new industrial communities. The variety and urgency of the interests considered

by the Immigrant Work Committee of the Home Missions Council in these last several years, the fine spirit of comity and cooperation which exists, and the definite progress made, cannot help but bring inspiration and encouragement to our entire constituency. We are persuaded there is no field in which the Home Missions Council can better extend its co-operative purpose.

COMITY AND COOPERATION

The Home Missions Council from the first has strenuously insisted upon closer relations between the various communions, and the action taken thereunto submitted to the Council in 1914 presents, it seems to us, the principles of comity so definitely that we give herewith the essential planks of that platform:

1. *As to the occupancy of new fields.* The frequently suggested plan for the entering of new territory is to divide it among the various denominations, holding each body responsible for the proper working of its field.

In the judgment of this Council this course of procedure would seem to be impracticable. But a sensitive regard not only for the rights, but for the sentiments of sister bodies of Christian people is demanded by every consideration of righteousness as well as fraternity.

In districts or in places already occupied by any denomination new work should be undertaken by any other body only after fraternal conference between the official representatives of the missionary organizations embracing those localities.

The occupation of a field by any denomination after conference and agreement shall give to that denomination the right to the field and the responsibility for its Christian culture until such changes in population shall make it desirable that it be shared with one or more denominations.

If the above conference shall fail to reach agreement it shall be the privilege of the aggrieved party to make appeal to its board or society, which board or society shall confer with the sister board or society concerned and these boards may then request the superintendents of the denominations concerned for the field in question to make personal investigation and to report their findings to their respective boards. If they agree, the boards shall take action in accordance therewith. If they disagree, the matter shall be referred to the boards for such action as their wisdom may determine, which action shall be com-

municated to the churches concerned with whatever ecclesiastical or moral force their decision may command.

2. *In communities already occupied* by two or more denominations, in case any church or mission station shall consider itself aggrieved in its relations to sister churches, the course of procedure outlined in Section 1 shall likewise be followed.

There shall be friendly conference in the spirit of the Great Head of the church and recourse be had, when necessary, to the local or national missionary authorities, whose findings properly communicated shall have behind them the moral force of this Council.

Where any denomination occupies a district by groupings of mission stations under one missionary the same principles shall apply and the same method of adjusting differences shall be followed.

3. *Overchurched communities.* Not infrequently the promise of new towns fails of fulfilment, with the result that there are more church organizations than in any proper economic view should be maintained—at least out of missionary funds. This condition presents the most difficult comity problem. But by every consideration of efficiency and fraternity it should be faced.

It is evident that no fast and hard program can be given. This Home Missions Council, however, suggests that fraternal conferences should be held between the field workers of the denominations concerned to see if in a spirit of supreme devotion to the kingdom such consensus might not be made as would promote efficiency and cooperation. Nothing would more commend and illustrate the real union of God's people than such surrenders of denominational prestige and rights to the larger claims of God's kingdom.

4. Inasmuch as many of the constituent bodies of this Council are already by official action committed to the principles of comity which we advocate, it would seem reasonable to hope that at least gradually these principles would find realization along some such lines are here proposed.

It is manifest, of course, that no plan of procedure can be expected to cover all cases or to be of universal applicability. We are glad to record that in some states there are Interchurch Federations to which local comity matters would naturally be referred. For other cases this Council proposes the erection of an Interdenominational Commission to which any matter of comity not otherwise provided for may be referred by mutual agreement of the parties at interest. One representative of each of the bodies having membership in the Home Missions Council shall constitute this commission. When any case calling for adjudication shall rise, which case shall previously have

had the consideration of any one or more of the constituent bodies of the Home Missions Council, it shall be referred to a Committee of Three chosen from this committee and acceptable to both parties. The decision of this committee shall have no ecclesiastical force, but its utterances shall be regarded as voicing the united judgment of the Home Missions Council and so far forth shall be binding on its constituent bodies.

This platform was submitted to the constituent bodies of the Home Missions Council and received so hearty an approval as to justify the hope that this action of the Council may be one step toward the realization of that unity among God's people for which our Savior prayed.

MISSIONARY EDUCATION

The work of the Home Missions Council in projecting plans for education and home mission campaigns should have at least a brief record. As far back as 1911 the Home Missions Council and the Council of Women for Home Missions agreed upon a joint home mission campaign. The outline of that campaign may be stated as follows:

1. To secure one week in November when all over the country in every church of every denomination home missions should have the right of way with a view to arousing the Christian population to the great national enterprise.

2. That this week should be prepared for by a process of education along all home mission lines, and

3. That there should be a comprehensive publicity program by articles on moral, social, and religious problems in their relations to home missions, and by an extensive use of religious papers and such other publications as are deemed wise in bringing to the country the significance of the Home Mission Week and the facts which call for home mission effort.

This action of 1912 was followed in 1913 by the assigning of a definite topic toward which the literature and mission study of the year should point, and indicating the various lines along which this new propaganda should be pushed. Practically all the home mission boards united in the study of the subject of immigration, which was the one agreed upon for that year.

In all this program the Missionary Education Movement cooperated by the publication of the literature desired. At

the meeting of the Council in 1915 further progress was made in developing the idea of a United Missionary Campaign. It emphasized the essential unity of the missionary spirit and the ability of missionary organizations to do team work. To that end the United Missionary Campaign overtured the Foreign Missions Conference and the Home Missions Council to substitute for that committee, and for the campaign of which it has had oversight, a United Missionary Council composed of such committees as the two bodies may desire, to which any important general plans may be submitted by the bodies constituting it, and also by the Laymen's Missionary Movement and the Missionary Education Movement—this joint council to hold stated sessions and to consider itself charged with the duty of making continuous study of all the problems involved in missionary education and missionary giving. Both the Foreign Missions Conference and the Home Missions Council agreed upon this cooperative plan and named those who should be representatives respectively of the two branches of the missionary service.

At the meeting of the Council in 1916 this new committee of twenty-one reported that there are certain fields of inquiry so definitely related to both home and foreign missions as to make it desirable that their study be carried forward by the Foreign Missions Conference and the Home Missions Council under the initiative of this joint committee. These fields are principally four in number,—education in missions, publicity, systematic giving, and the recruiting of the missionary force.

Among the matters considered by this committee which are of common interest to all boards were the following: First, the matter of issuing a joint handbook of statistics and other information concerned in home and foreign matters; second, attention to the frequently expressed desire for annual or biennial convention of missionary administrators to be held for discussion of methods in the missionary fields; and, third, the relation of the annual meetings of the Home Missions Council and the Foreign Missions Conference, together with a schedule of dates to be adopted for January, 1917, practically along the lines agreed upon in several preceding years.

The committee has been in close contact with the plans of the Laymen's Missionary Movement throughout the year and expressed its conviction that the campaign of city conventions has been the most fruitful of all the efforts undertaken by that

organization since the inception of its work. The cooperation of the denominational agencies has been more complete than ever before.

All the recommendations herein indicated were adopted by the Home Missions Council at its last meeting.

STATISTICS

The Council has been diligent for a number of years in seeking to get reliable statistics of the scope and extent of the home mission work of the country in its various departments. At the meeting in January, 1915, very complete statistics were presented for the work of the preceding year. It comprises the activities of fifty-nine home mission boards and societies in the United States. The figures are too voluminous to be quoted in full, but we give the totals in the leading branches of home mission service as follows:

Total appropriations (for all purposes) ..	\$12,450,210.
Church and Parsonage Building	1,638,048.
General Evangelization	944,315.
American Indians	402,333.
Immigration	424,625.
Mountaineers	319,271.
Negroes	702,832.
Alaska	135,043.
Cuba	181,496.
Porto Rico	203,239.
Mission Schools	959,001.
Publicity	418,200.

CONCLUSION

The Home Missions Council has at this time only one recommendation to make to the Federal Council.

Because in certain states, especially in the Southwest, where moral or religious conditions are plastic and where little has been attempted in the way of federation, we recommend

that a committee of the Federal Council and the Home Missions Council select a limited number of states in the West and Southwest for the holding of conferences to promote a spirit of cooperation and to secure, so far as practicable, definite plans of church federation, and that each Council send a representative to such institutes to aid in attaining the ends desired.

CHARLES L. THOMPSON,
Chairman.

REPORT
of the
COMMITTEE ON NEGRO CHURCHES

REPORT OF THE COMMITTEE ON NEGRO CHURCHES

The executive committee of the Federal Council as its meeting in Richmond, Virginia, in December, 1914, authorized the administrative committee to appoint a committee not to exceed twenty "to give special consideration to the needs and interests of the colored race, and to put into operation helpful measures for larger cooperation between the colored denominations and the other constituent bodies of the Federal Council in such ways as may be appropriate and practicable." A preliminary committee on organization was immediately appointed which succeeded in securing a committee of sixteen men who were approved by the administrative committee.

A meeting of the larger committee was held at the Federal Council rooms in Washington, D. C., July 7, 1916, and an organization effected as follows:

Chairman, Bishop Wilbur P. Thirkield, of New Orleans, Louisiana.

Vice-Chairman, Rev. J. D. Hammond, of Dalton, Georgia.

Secretary-Treasurer, Rev. H. K. Carroll, of Washington, D. C.

A committee of direction was created consisting of the officers and Bishop Alexander Walters, Rev. G. N. Brink, Dr. J. H. Dillard, and Mr. R. R. Wright, Jr.

At a meeting of the committee of direction, in Washington, D. C., October 12, 1916, the following, after long and careful consideration, was adopted as expressive of the principles, aims, and methods which shall govern the proposed work of the committee:

DECLARATION OF PRINCIPLES, AIMS, AND METHODS

This interracial committee, organized by authority of the executive committee of the Federal Council of the Churches of Christ in America, at the request of representatives of its constituent Negro bodies, earnestly desires to be helpful to the American Negro in his racial and interracial relations

to society, to education, to morals, and to religion, believing that this is manifestly our immediate duty in the interest of the higher religious life of the American people.

We declare at the outset our belief that the races of mankind, differ as they may, are essentially one; that no race liveth to itself alone, or attains its highest development unassisted; that all races have equal need of a divine Savior; and that the law of love and obedience, of Christian sympathy and service, is obligatory upon all.

Upon this basis we set for ourselves the task of endeavoring to bring about—

1. A fuller and more sympathetic understanding of the problems, needs and opportunities of the Negro churches as the outcome of closer and more cordial relations between the white and colored churches.

2. A more general effort on the part of the churches of white people to help the Negroes to add to and develop their own resources; and to secure among the people at large a fuller recognition of Christian principles as the basis of all interracial relations.

3. The working out in mutual conference of plans for a completer realization of the Christian ideal of men and women ruled by the law of love, void of offense to God and man, and seeking always to know and to do the divine will in humble service.

Among the things the committee stands for and will endeavor to promote, in harmony and cooperation with all existing boards and institutions, are these:

The betterment of Negro church life in towns and rural districts. This to include more efficient pastors, such as those who serve the large city churches for Negroes; more efficient Sunday-schools, more frequent services, and better pastoral supervision in general. This work to be promoted through interdenominational institutes for the country preachers.

It is highly desirable, for the further promotion of these ends, to extend the cooperation already existing between the white and colored churches in ministerial training for colored pastors and in systematic cooperation of church boards; and to increase local cooperation in various places including joint meetings of white and colored pastors and other leaders in Sunday-school work, and in many forms of social service.

This work of social service needs much fuller development

among the Negroes, especially among the poorer members of the race, and among the white men and women who are interested in the same ends. It is greatly to be desired that closer cooperation be obtained between these two racial groups, and that white Christians should more generally heed the call of this largely unoccupied field of social service.

The committee also stands for the help and protection of Negro women and girls; for the extension of the work now done in this direction by the women of the Southern Methodist, Southern Presbyterian, Disciples of Christ, and other churches; and for the widest recognition of the great opportunity here open to Christian womanhood.

The larger share in all these matters falls naturally to the white churches of the South. It is for them fully to develop an adequate leadership in the religious, moral and social betterment of the Negro poor, with their need of Christian sympathy, counsel, and service. These ends, involving the best interests of both races, need most urgently a more constant and frank advocacy from the pulpit. If the pulpit were more outspoken the wrongs of the Negro would be fewer and his hope of better conditions immensely strengthened. Practical applications are needed of the underlying principles of justice and kindness inculcated by the Christian religion to all men in all relations of life.

We approve the statement of the Southern Sociological Congress, which is reinforced by the utterance of the Southern University Commission, that "lynch law is no cure for the evil of crime, but is rather an aggravation; and is itself the quintessence of all crime, since it weakens law, and, if unchecked, must finally destroy the whole bond that holds us together and makes civilization and progress possible." In the interest of organized social life the cultivation of public sentiment against these outbreaks should be promoted and more publicity given to Christian efforts to prevent them.

We believe that the publishing of instances, happily increasing, of hearty cooperation between the races in improving the religious, educational, and social conditions of the Negro would be of incalculable benefit to both, tending to promote a deeper sympathy and more cordial relations.

The committee of direction also adopted the following as a brief statement of present conditions and needs of the Negro churches:

RELIGION AND MORALS

Any adequate cooperation between the white and colored churches in behalf of the colored race should be based on a full and frank understanding of the religious, moral, and social conditions of the race, and of the resources of the churches for improving them. Due consideration must be given to the fact that in the Negro churches some have stressed emotional experience rather than a changed attitude toward life, thus making creed appear more vital than practical righteousness. The experience of the white churches, both within their own borders and in mission fields, proves that the remedy for this common difficulty is an improvement of the mental content of life as a soil for the growth of spiritual ideals.

The Northern churches have done much since emancipation; and the Southern churches are maintaining training schools for ministerial leaders; but a broader helpfulness and a fuller cooperation are necessary.

The Census Report for 1906 gives fifteen Negro denominations and reports Negroes in twenty-six other bodies, comprising in all 31,393 organizations, with property valued at \$44,673,049. There are 31,624 ministers, and 3,685,097 members—over one third of the total Negro population. The church is the greatest single factor in the life of the race, and the pastor its natural leader.

But the quality of this leadership is not indicated by the exceptional pastors of large city churches, who are frequently men of strong intellectual and spiritual force. The rank and file of the 32,000, pastors of village and rural churches, are most inadequately trained. Professor Imes, of Tuskegee Institute, in a survey made of the Negro churches of Macon county, Alabama, discovered the following facts:

Colored population	22,000
Church-members	9,000
Churches	98
Pastors	74
Other licensed preachers	249
Church officers	905

Annual contributions to church by Negroes \$29,000, divided as follows:

For preachers' salaries	\$23,000.
For outside church work	3,500.
For repairs, debts, etc.	2,500.
	<hr/> \$29,000.

In commenting on this report, Professor Imes says in substance: The pastors of these churches come to them on Saturday and leave on Monday, visiting most of them but once a month. They spend no time in pastoral visiting, render no service to the week-day interests of the people, pay no attention to education. The people give four times as much to religion as to education, yet receive in time of the pastor and upkeep of the churches only one sixth as much as they receive from the schools. "The country church is farming the country people the same way that the present system of agriculture farms the land." Only two of the 74 pastors live among the people. It is fair to note that the churches are small, averaging only about 90 members each. "And yet," adds Professor Imes, "the church is the oldest and most extensive organization at work for the Negro, and the most hopeful agency for his uplift."

A study of the 17,450 Negroes of Thomas county, Georgia, gives similar results. One half of the 98 churches are normal in their origin; the others are the results of splits in the older churches. Many are family churches, composed of the seceder's family and personal following.

Replies to a questionnaire sent out by the Atlanta University in 1914 to Negroes in all the states indicate an advance in the morals and home life of the race, some improvement in the Negro church, and efforts for social uplift and moral awakening carried on by Negro women; but the failure of the church to reach the young people is emphasized.

One duty of the white churches seems especially clear; there is a silence which should be not merely broken, but dissolved in Christian and brotherly speech. This is especially needed in Southern pulpits. The people should be taught regularly, with the official backing of the whole church behind each pulpit, to look at racial relations from the standpoint of Jesus Christ. If creed and life are often divorced in Negro churches, members of white churches are largely untaught in the ways of Christian service to the black poor of their communities; and injustice and unkindness in civil life pass unchallenged by Christian people. It would profoundly influence public opinion if each denomination would annually set apart a Sunday for the presentation of the Christian viewpoint in regard to race relations, both in local matters, and throughout the country.

An effort should also be made to secure the official approval of the various denominations of the plan, successfully tried in a few places, to hold stated meetings of the white and colored pastors in towns and cities. Such meetings, held monthly or quarterly, would help all to see the needs of their communities as a whole, and the way in which the evils of each race affect both; and would make possible a surer advancement of the interests of the kingdom of God.

The holding of interdenominational ministerial institutes for Negro ministers of towns and rural districts is earnestly commended. They should include courses in community betterment and sanitation, as well as in Bible study and ministerial work proper. The instructors should be the best men available of both races and all denominations.

The Sunday-schools of the Negro churches, though excellently organized in many city parishes, are for the most part in dire need of help. Many churches are entirely without them; and the need of proper teachers is almost as wide as the field. The only organized effort to better these conditions outside of the Negro churches themselves is that of the International Sunday School Association, which provides a white secretary who is doing fine work, and who has secured, in several Southern states, official cooperation between state associations and Negro Sunday-school workers. In addition to encouragement of this work, efforts should be made through denominational home mission and Sunday-school boards to interest members of local white churches in Negro Sunday-school work as a recognized form of Christian service.

The various boards of white churches could also advise and help the boards of the corresponding colored denominations. This plan has been approved by the General Conference of the Methodist Episcopal Church, South, and the Board of Church Extension has already undertaken cooperative work with the Board of Church Extension of the Colored Methodist Episcopal Church, in which the resources of the former in experience, material, organizing and developing the work, etc., are placed at the disposal of the latter; and some financial aid is granted.

SOCIAL CONDITIONS

The social needs of the poorer Negroes are those of any human beings on the same economic plane, and can only be met or understood by approaching them from the human,

rather than from the racial standpoint. "The white man," says one of the wisest of modern Negroes, "knew the Negro slave and the Negro freedman; he needs to know the Negro freeman—the Negro who has never been a slave." This goes to the heart of the present situation. Old principles of love and service must have restatement and new connections. Emotional references to "the old black mammy" must be supplemented with respect and protection for the Negro womanhood of the present.

Outstanding facts of the Negro's present social status are:

1. The low standards of home and community life among the masses.
2. The remarkable responsiveness, especially among the children, to efforts to supply ideals and opportunities.
3. The plain humanness of the needs.

The first two points constitute a challenge to the white churches which should be fully met. For the other, degradation is not an inherent racial defect, but the joint product of ignorance and neglect. The lack of sanitation, of moral and physical hygiene, of wholesome recreation, of ideals—all these may be matched, point by point, in the isolated homes of mountain whites, and in certain white sections of our towns. The same things poison human life, the same things build it up, whatever the color of the tabernacle in which the life abides. We need held up before us a Christ who transforms men into his own image, and in whom is neither Jew nor Greek, barbarian, Scythian, bond, nor free.

The social creed of the Federal Council, officially adopted by all constituent bodies, is as applicable to Southern Negroes as to Northern immigrants: "equal rights and complete justice for all men in all relations of life;" "the protection of the family;" "the fullest possible development of every child;" "the safeguarding of women;" "the abatement and prevention of poverty;" "protection from the waste of the liquor traffic;" "the conservation of health."

Some aspects of this solidarity of human need are becoming widely recognized. Though the growing demand by white people for sanitation in colored sections may sometimes spring from enlightened selfishness, yet there results a point of contact which quickens perception and sympathy along many broadening lines. There are accumulating, in every state,

potential forces which will respond to the religious inspiration and direction of the churches.

The Woman's Missionary Council of the Methodist Episcopal Church, South, has entered this field of social service. It urges the social service committees of local auxiliaries to study conditions among the Negroes, to conduct mothers' clubs, to teach in colored Sunday-schools, to develop Negro home mission societies, to better school, home, and recreational conditions among Negroes, to promote prison reform, and to "create in the white community higher ideals in regard to the relations between the two races, standing for full and equal justice, and endeavoring to secure for the backward race the fullest measure of development of which it is capable." Over two hundred auxiliaries have taken up various phases of this work.

A point vital to the moral progress of both races is the better protection of Negro womanhood. Few white people realize the suffering and sacrifice of many Christian Negro women in their unaided struggles to protect the girls and the homes of their people. This is not a burden for Negro women to bear alone, nor does it concern one race only. The Christian white women of the South are especially needed here.

The Southern Presbyterian women now hold yearly an institute for colored women at Stillman Institute, Tuscaloosa, Alabama, the church training school for colored preachers. Leading white women conduct the institute; and courses are given in the Bible, and in the fundamentals of home-making and child-training. Akin to this, but not so broad in scope, was the training in domestic science and home economics given in the winter of 1915-16 by the Atlanta Women's Federated Clubs to nearly 800 Negro women and girls. Such enterprises, if multiplied, would be of the greatest benefit.

EDUCATION

The public schools of the South provide for about sixty-four per cent. of white, and forty-six per cent. of colored children of school age. The discrepancy is heightened by the better equipment of the white schools and their superior teaching force. Nearly 1,700,000 colored, and 2,366,000 white children of school age are without educational facilities in

the South. Unsatisfactory as this situation is, it is encouraging to know that it is improving for both races.

The work of the General Education Board for the white and colored public schools of the South, and of the Jeanes and Slater Foundations for the colored schools, needs only to be known to be appreciated. They have cooperated so successfully with state authorities, and have worked so wisely through Southern educational channels, that many have not known the sources of the help which has made possible the great educational advances of the last decade. The results already secured by these interlocking efforts, cooperating with state boards, county officials, and private citizens of both races, are a revelation of the value of team work which should not be lost upon the churches.

The churches can aid Negro public school education in two ways: through local social service committees cooperating with the better class of Negroes to improve local schools, as is frequently done; and by fostering among white Christians a spirit of justice, of sympathy, and of service. This spirit, wide-spread in Virginia, and found in many states, can be more rapidly developed if the churches will unitedly stand for the application of the Golden Rule to educational, as to other, matters.

We should stand against the multiplying of private schools by irresponsible agents, or through denominational rivalry—a policy the white churches have themselves suffered much from in the past. The Stokes Foundation has recently completed a three-years investigation of all privately-owned colored schools. Its report should effect the elimination of undesirable schools and the consolidation of weak ones. Christian comity in matters educational can do much to overcome rivalry and waste.

PUBLICITY AND PUBLIC SENTIMENT

The social conscience of the white South is astir at many points of racial contact. Two states, for instance, officially cooperate with organizations of Negroes to safeguard and reform youthful delinquents; a few widely scattered cities provide public libraries for Negroes; two have municipal playgrounds for them; in others, white women have cooperated with Negro women to secure the removal of white houses of vice from decent colored neighborhoods; social service com-

mittees of white churches, and white college students, are co-operating with Negroes in various forms of social uplift among colored people. Numerous as these instances are, however, they are largely isolated cases, little known; and the spirit which animates them is less common than it should be.

Yet love is more contagious than hate, and more vital. Methods of publicity should be devised and persisted in for a term of years, that these isolated movements may become more widely known and more generally adopted. If the churches will make public and endorse these various forms of justice and of Christian service they can inspire and direct the awakening social conscience of their people, and build up a dominating public opinion which will stand for Christian ideals in all interracial relations.

Respectfully submitted,

W. P. THIRKIELD, *Chairman*

REPORT
of the
COMMISSION ON THE CHURCH AND
COUNTRY LIFE

REPORT OF THE COMMISSION ON THE CHURCH AND COUNTRY LIFE

The Commission on the Church and Country Life is able to report that the last four years were marked by greater interest in the problems of the country church and longer steps toward awakening and reviving its powers than any other four years in the second century of our national history. In the last year particularly greater progress than in any previous year has been made in arousing the religious bodies of the United States to the vital importance of the country church, and more actual results have been accomplished than in any twelve months before.

The most important specific accomplishments of the commission during the past year were:

THE COLUMBUS CONFERENCE

First: The Conference on Church and Country Life held by the commission at Columbus, Ohio, December 8-10, 1915. This conference introduced the needs of the country church to the American public for the first time on any general scale, and showed conclusively that there is no larger question before the Christian people of the United States.

There were in attendance upon this conference fifty-five members of the commission and more than 600 delegates from thirty-one states. The average attendance at the first seven sessions was about 900, while at the eighth there were present 4,000 persons, including the President of the United States, who, in recognition of the significance of the country church movement in the life of the nation, had made a special journey from Washington to Columbus to attend the convention and make an address.

The educational value of the conference was especially striking. From one end of the country to the other the daily press published reports of the conference and discussed editorially the facts and conclusions it presented. The International News Service sent successive articles to its 400 news-

papers in all parts of the United States; the American Press Association and Western Newspaper Union supplied material to hundreds of smaller daily and weekly papers; the Newspaper Enterprise Association furnished a report with graphic charts, on Rural Life Conditions in Ohio, to several hundred papers.

The journals of New York, Chicago, Boston, and Philadelphia treated the conference as a matter of general public importance, while the papers of the smaller cities were even more liberal in the assignment of their space. About 3,500 columns of reports and comments on the conference were carried in the daily press. The agricultural press gave it conspicuous attention, the weeklies commented upon it, and the religious papers everywhere made its significance known to their readers.

The proceedings of the conference have been published by the Missionary Education Movement under the title *The Church and Country Life*, and are here submitted as a part of this report.

During the conference, reports of special committees of the Commission were presented as follows: On the Function, Policy, and Program, of the Country Church, by President Kenyon L. Butterfield; on the Training of the Rural Ministry, by Pres. George Black Stewart; on Financing the Country Church, by Professor G. Walter Fiske; on Federation and Cooperation, by Rev. Edward Tallmadge Root; on the Church as a Social Center, by Professor E. L. Earp; and on the Allies of the Country Church, by Albert E. Roberts. The demand for the report on the Function, Policy, and Program, of the Country Church has been such that three editions have been required to supply it. More than 2,000 copies are in the hands of country ministers in Ohio alone.

THE OHIO SURVEY

The second achievement of the Commission during the year was the substantial completion of the survey of the country churches of Ohio, which state was selected for the first field work of the commission, partly because of its geographical location, partly because of the foundation already laid by the Presbyterian Church and the Ohio Rural Life Survey under the direction of Warren H. Wilson, and partly because of the variety of rural church conditions which it presents.

Ohio contains, in its area of 40,000 square miles, some 1,388 townships, of which about 1,350 are included in the survey. Reports are at hand, on the date of writing, from all but six of these townships. If we exclude the townships in which the population is urban, those in which there are villages of more than 2,500 inhabitants, and those which are evidently parts of large town or city parishes, there are in the state about 1,200 townships which are classed as rural. In these townships there are more than 6,000 rural churches and more than 1,750,000 persons.

The great majority of the rural churches are without resident ministers. In 26 per cent. of the townships no church has a resident pastor.

There is in rural Ohio one church to every 286 persons. In each rural township there is an average population of 1,470 persons and there are five churches. This is, to say the least, an overabundance of churches. But churches in the country ordinarily work against instead of working with each other. They compete rather than cooperate. For this reason the country churches are often to one another the greatest obstacles they themselves have to encounter. These facts indicate, accordingly, not how well the churches in the country are cooperating in Christian service to their members and to the community, but how great is the need for such cooperation, as the survey conclusively shows.

As a part of the commission's work in Ohio, county church maps have already been completed for nearly every county in the state. These maps show the location and denomination of every rural church, each minister's place of residence, the part of a minister's service each church receives, and so far as data are available, the membership of each church, and whether it is gaining or losing in membership.

These charts, together with the additional facts collected and classified by the survey, will supply to every county in the state a solid basis for practical work in applying the recommendations of the commission in the rural field.

COMMITTEE ON INTERCHURCH COOPERATION

The third achievement of the commission was to bring about the organization of an interdenominational body with which it has been in active cooperation for the advancement of the country church work in Ohio. This is the Committee

on Interchurch Cooperation of the Ohio Rural Life Association, which was itself organized at the suggestion of the Committee on Church and Country Life, the predecessor of the commission.

The Committee on Interchurch Cooperation comprises in its membership the men who supervise the country churches of their respective denominations in Ohio. It has held four well-attended meetings, at one of which, lasting two days in June of this year, officials of nine leading denominations adopted a constructive program for meeting the needs of the rural churches, which the officials of two other denominations have since endorsed. The spirit and purpose of this program may be illustrated by the following brief extracts.

The committee recommends:

Interchurch cooperation in every locality, to create conditions favorable to the development of Christian character, to build a strong, wholesome, attractive community, to hold community religious services and social gatherings, and to render all forms of social service needed in the community, but not rendered by other institutions.

In communities whose compactness permits and whose population and resources require there should be only one congregation and pastor, but where two or more churches exist, churches should be united organically in a single denominational church, the denomination to be determined on the give and take plan. If organic union in a denominational church is not feasible, a federated church should be formed.

Each cooperating denomination should file in the central office a list of names, one minister and one layman for each county in the State, who will give sympathetic attention to the carrying out of this program.

It would be difficult to overstate the value of the cooperation between the commission and the Ohio Rural Life Association, under the presidency of Dr. W. O. Thompson of the Ohio State University, while the Committee on Interchurch Cooperation of the Ohio Rural Life Association supplies a workable form of organization, available not only for Ohio but for other states as well, by means of which the commission may secure practical results from its efforts to work with the religious bodies of any locality. In cooperation with the Ohio Rural Life Association the commission organized a series of institutes which brought successful country min-

isters into helpful contact with churches and ministers, without regard to denomination.

Also in cooperation with the Ohio Rural Life Association and the commission, the Ohio State Sunday School Association has taken up the country church question in its county institutes, and is about to appoint a Country Church Sunday to be observed by the Sunday-schools and churches of the state.

In the same way, the country church problems have been introduced into the programs of the farmers' institutes of the state.

WORK IN ADVISORY CAPACITY

Officers of the Commission have been consulted during the year as to contemplated surveys, either county, regional, or state-wide, in Kansas, Minnesota, Michigan, Vermont, New Hampshire, Alabama, New Jersey, Illinois, and Tennessee, while in many other states pastors have requested suggestions for the surveys of their parishes. The applications received at the office of the Commission for reports, bibliographies, surveys, survey blanks, and pamphlets, indicate that everywhere the interest is growing. Demands for literature increased notably after the Conference on Church and Country Life. Many speakers have been supplied. Correspondence with country ministers who describe the conditions of their parishes and request suggestions has grown to large proportions.

In addition to these three principal achievements, the work for the improvement of the country church, for which the Commission is less directly responsible, or not at all, is scarcely less satisfactory. It includes three well attended country life conferences held during the year by the International Committee of the Young Men's Christian Association. National gatherings of the American Sociological Society, the Southern Sociological Congress, and the National Conference of Charities and Correction all have taken up the consideration of the country church in such manner as to make it clear that the rural church life of the United States is beginning to receive a degree of attention more nearly commensurate with its relative importance.

DENOMINATIONAL PROGRESS

Most of the leading denominations are giving increased

attention to their country churches. Progressive methods are rapidly gaining recognition and are being adopted among them. The Home Mission Board of the Methodist Episcopal Church has been reorganized, and a special country church department created and placed under the direction of a carefully chosen secretary. A large, and increasing number of ministers under the direction of the Baptist Home Missionary Society (North) are working upon a clear conception of the larger ideal of the country church. The American Baptist Publication Society is about to publish descriptions of conspicuously efficient service by fifty churches operating under typical rural conditions.

The appointment of an increasing number of field workers to assist or supervise rural pastors is being contemplated in various denominations. The American Christian Convention has recently made several additions to its field force, while the Disciples of Christ are hoping soon to put a permanent secretary in the field. The Disciples, the American Christian Convention, and the Moravian Church all have country church commissions. The executive committee of the Home Mission Board of the Presbyterian Church (South) has given special attention to the rural church and country life, and has gathered many facts and statistics upon the subject. The last General Assembly of this body devoted four sessions to its particular consideration. The Social Service Commission of the Congregational Churches has prepared a program for progressive work for the country churches and is cooperating with the Home Mission Board in making the churches in the local fields more efficient. The Country Church Commission of the Moravian Church for a long time has given special attention to this problem and has a clearly defined policy and program for the local church.

As might be expected from its record as a pioneer in this movement the Presbyterian Church (North) has been particularly vigorous in prosecuting its country church work. Under the supervision of its rural department are demonstration parishes in no less than eight states. This department has assisted in holding summer schools for country pastors. The Home Mission Board has received invitations from no less than twenty educational institutions to assist in this work, eleven of which were accepted. During the year the depart-

ment has rendered service in conferences and institutes in forty presbyteries.

The year has been marked by the most successful evangelism the country church work of the Home Mission Board has ever known. Every church working under the supervision of the rural church department has reported a large evangelistic return. This is regarded as the result of a plan of thorough organization in which provision is made for rendering social service, promoting community interest, and supporting a resident pastor. Thus community service as an aid to evangelism has again proved itself to be most effective. The success of the churches under the supervision of the rural church department far surpasses that of the other churches under the board.

HISTORY OF THE MOVEMENT

Much of the activity for the country church here reported had its origin in the work of the Country Life Commission appointed by the President of the United States in 1908, the year of the first meeting of the Federal Council. That commission not only made it clear that the nation must address itself to its agrarian problem, but also directed attention to the great opportunity of the church as a power for the revitalization and conservation of rural life.

About this time a Department of Church and Country Life was created by the Home Missions Board of the Presbyterian Church in the U. S. A. This department, under the leadership of Warren H. Wilson, inaugurated a series of country church institutes in various parts of the United States, and also in many states made surveys of country church and rural life conditions. Even earlier the Country Work Department of the Y. M. C. A. began to render service of high importance in the rural field. The two together stimulated interest in the rural church problem and made valuable contributions toward its solution.

In the summer of 1909 a member of the national commission above-mentioned, in cooperation with the present secretary of the Commission on Church and Country Life, inaugurated a study of country church conditions in typical counties, in Vermont and New York, the results of which, under the title of *The Country Church*, were published under the authority of the Federal Council of Churches in the sum-

mer of 1913. This investigation was an important factor in settling questions in dispute as to the actual condition of the country churches, and as to the need of concerted action for increasing their efficiency.

In April, 1913, a Committee on Church and Country Life was appointed by the Social Service Commission of the Federal Council. Shortly afterward the committee authorized its secretary (now secretary of the commission) to accompany, as a representative of the Federal Council, the American Commission appointed to Study Agricultural Cooperation in Europe, on an extensive journey abroad. Two other members of the committee, President Kenyon L. Butterfield and Albert E. Roberts, also accompanied the commission. The result of this journey was an insight into the economic basis of cooperation which has since been found to be of signal value in the work of adjusting the country church to the needs of the man on the land.

In December, 1914, it was determined by the executive committee of the Federal Council to enlarge the rural work thus undertaken and to authorize the appointment of a commission. The commission consists of the members of the Committee on Church and Country Life, persons nominated by the constituent bodies of the Federal Council, and others appointed by the president of the Federal Council.

The creation of the commission was accompanied and followed by a striking increase in work for the improvement of the country church. The survey of the country church in Ohio already undertaken by the committee was taken over by the commission. Summer schools and institutes in rapidly growing numbers were held by theological seminaries and agricultural colleges. The literature of the country church increased. Public interest and discussion grew apace. In a word the country church question has become, since the last quadrennial meeting of the Federal Council, one of the most widely considered religious questions of our time.

As a part of this report are herewith submitted the volume whose title is *The Country Church, the Decline of its Influence and the Remedy*, containing the results of an investigation of the country churches in typical counties in New York and New England; the volume whose title is *The Church and Country Life*, which contains the proceedings of the convention held by the commission in Columbus, Ohio, December 8 to 10,

1916; and reports by subcommittees of the Committee on Function, Policy, and Program, of the Country Church, on the Training of the Rural Ministry, on the Church as a Social Center, on Cooperation and Federation, on Financing the Country Church, and on the Allies of the Country Church; also the report of the secretary of the Commission on the Social Effects of Cooperation in Europe.

Respectfully submitted,

GIFFORD PINCHOT,
Chairman

REPORT
of the
COMMISSION ON STATE AND LOCAL
FEDERATIONS

REPORT OF THE COMMISSION ON STATE AND LOCAL FEDERATIONS

Since the appointment of this commission, the ground to be cultivated, which at that time had not been surveyed, and the extent of which was scarcely appreciated, has been subdivided and shared with two other commissions, more recently created, the Commission on the Church and Country Life and the Commission on Federated Movements. The fact that the latter commission, the Commission on Federated Movements, could command at once ample financial resources to provide an efficient administrative equipment, and that it enlisted the services of men of the highest executive ability, widely known in all denominational and interdenominational circles, naturally qualified it for the initiation of larger movements and the formulation of far-reaching plans, and consequently, for the definition of territory and the inauguration of enterprises, the Commission on State and Local Federations has waited upon the Commission on Federated Movements, confining its efforts almost exclusively, through the services of the chairman, to a considerable volume of correspondence dealing with local federations in all parts of the country, some of which correspondence has been referred to the chairman from the national office, some by the Commission on Federated Movements, and some of which has come directly to the chairman himself from a somewhat wide acquaintance with federation workers throughout the country. This correspondence has been eminently worth while and has, we confidently believe, aided largely in guiding early movements toward federation into right local expression on correct foundations.

PERILS OF FEDERATION

In reviewing the field of local and state federations, there appear several outstanding perils and not a few gains. Of the perils we now name five.

(1) There is a great lack of assimilation of the principles of federation by the people generally. Leaders here and

there, both clergymen and laymen, grasp the idea in a general way, but those who have taken time to think through what is meant by cooperation and combination without the sacrifice of the good in individualism and in denominationalism are very few, even among the advocates of federation. The views even of these advocates are often nebulous. We are still in the era of beginnings and must not deceive ourselves into thinking that we have gone far. The great danger is that we will forget where we are, and will assume that we are making strides while we are still creeping. Overzealous haste and unwarranted assumptions are grave perils.

(2) There is serious danger of wasting energy and producing the blight of discouragement through diffusion of efforts. Federation has been invoked as a panacea for all ecclesiastical, moral, and social ills. Attempts have been made through federations to accomplish almost every form of human welfare. They will be like water poured upon the dusty ground, if they do not concentrate upon specific objects readily within their reach. It needs to be repeated again and again that the highest function of a federation is not to do the work of its constituent bodies, and thus make them useless, nor even to perform those services which they leave unperformed, and thus render them superfluous, but to stir each constituent body to greater activity in its own sphere with the consciousness of a direct relation in its sphere to every other member in its sphere, or in other words to socialize the activities of the constituent elements of the churches organized in a federation, so that all will cooperate as a united whole. The federation must not make the mistake of thinking it is the whole; it is but the inspiring genius; the parts working together are the whole.

(3) There is great danger that a federative leadership will show itself as an unauthorized leadership. The rank and file cannot move fast; yet the rank and file are the army. There may be a council of war, but there can be no union of forces unless the rank and file coalesce by some kind of synchronous and cooperative movements. Time must be taken for the slower movements of the mass. The leadership which runs too fast, will be left without a following and will be repudiated.

(4) There is no less danger that the spirit of federation will express itself in an insistence upon uniformity and

flat conformity. When this is the case, hollow iteration and imitation result; the virtues of individual capacity, and of denominational endowment, and of sectional and local experience and peculiarity, are sacrificed and lost. Federation must not be mechanical, in external forms, and common designations, and similar arrangements. True federation is spiritual; it is recognized in aspiration, in ideals, in courtesies, in kindnesses, in self-forgetfulness, in sympathy, in patience and in toleration.

(5) There is danger that the type of federation or its execution will be provincial, even when the type is universal. No single denomination can safely be left to dominate the activities of all denominations. It is not a question of sectarianism, but of human nature; no one combination of men can possibly see, all of the time and consistently, the interests of other combinations. There must be the contribution of each for the type which will belong to and properly represent all. No administration of the affairs of a federation will be permanently acceptable to all, which steadily represents but a section, or a group, however exceptionally well qualified that administration may be. The purely local, however in reality it may escape becoming narrow and provincial, will be deemed partial and incomplete by parts of the whole.

These dangers are real. Experience and observation disclose them, in varying degrees and forms, in the lesser local federations and in the larger federations. They are dangers which relate to misjudgment, to lukewarmness, to lack of cooperation and to suspension of activity. These perils cannot be dismissed by beholding them, by naming them and pointing them out. They will recur even in federations which have safely gotten by them once, because men change, and new men, unacquainted with the past, appear, and conditions tend to revert. But happily none of these perils, nor all of them together, destroy that which has in it the elements of universal truth, which is to be manifest in a better day. Federations must pass through trial. To see the difficulties and the frailties of a movement helps to fortify and forearm that movement.

PROGRESS OF THE PRINCIPLES OF FEDERATION

Gradually great gains are appearing in the field of state

and local federations. These are heartening and reassuring. The following are conspicuous:

(1) There is a wide-spread recognition of the failure of ecclesiastical competition. Whatever may at any time have been the case in trade, competition is not the life of the church. Whatever artificial stimulus may have come from competition has proven to be to the church like a stimulant taken by an individual, destructive of tissue and perverse of her true aims and character. The church, when competitive, may win a certain secular success, but she loses her Christian spirit and at length her power amongst men. Competition has been found as wasteful of men and money, as it is of ideals and spirit; and there is an almost unanimous judgment against it. Men in ecclesiastical circles are demanding now either sole occupancy of a given territory, without competition, or joint occupancy, with mutual responsibilities, recognized relations, and cooperating efforts. The latter in many places is the better way, for in many places the former is impossible. But, whichever way be chosen, both are expressions of the spirit of federation, when they are the result of agreements between ecclesiastical bodies. Such agreements have multiplied prodigiously in recent years. There is no authentic census of them. But the fact will be undisputed.

(2) There is an intellectual awakening respecting federation. The Federal Council is an expression of it; but the expression is vaster and farther reaching than the name and the influence of the Federal Council can go. A large literature is coming into existence as the herald of the thought and the movement, a literature of books, of pamphlets and of periodicals, from men of many denominations, with a message, not always consonant, but for the most part constructive. And there are scientific investigations still in progress and some as yet but just proposed of facts and forces and conditions which relate to federation and prepare the ground for federations. We shall soon have some of the data of social and ecclesiastical conditions and relations at our command which will promote the cause of federation immeasurably.

(3) There is an increasing number of actual federations, which exemplify the feasibility and the practical success of federation, federations of almost all sorts and all sizes. These are scattered from the far east to the far west; they include practically every kind of Christian church known on the con-

tinent. Gradually we are demonstrating a mass of pathological processes for defunct and effete churches on the countryside and in the village and in the congested areas of our great cities and in the opening suburbs populated by the rich; we are defining hygienic principles for the strengthening of the church of every kind, situated everywhere. As the storehouse, the filing-cabinet, of much of this information, the Federal Council will in days to come prove even a greater boon to all Christendom than she has been in the past. This is a service of large significance.

The perils of federation are real; the gains of federation are important and striking; there are also prominent needs, in the domain of state and local federations, which must not be overlooked.

DENOMINATIONAL APPROVAL

The greatest need of all is the creation, within denominational boards and among denominational agents and field workers, of a willingness and a desire to countenance federations, indeed to form and foster federations. Federations, which necessarily involve denominations, must have denominational support; without it they are essentially dishonest, for they take from denominations that which they are not willing to give up, and use the names of denominations, by surrender, by compromise, or by combination, which belong to the denominations by a kind of proprietary right, which must not be ignored. It is doubtful policy to form anywhere a federation of local churches, which does not have the consent and approval of the denominations of which those churches are parts. As it is deemed unwise, if not unchristian, to proselyte individual members from a single church, so should it be regarded unwise and unchristian to take away a church from a denomination, even in so worthy a cause as federation, without the permission of the denomination itself. Who would ever receive to church membership a person who came from another church without due dismissal and the granting of a letter of commendation? Who should ever advise churches to consider purely local conditions, when federations are proposed, without one moment of reference to the higher body of which the church is a member?

But it is worse than being poor ecclesiastical policy to take a church into a federation, when its superior bodies and

boards have not been consulted; it is frequently, if not usually, fatal to the federation itself. The failures of federations, where there have been failures,—and time enough has elapsed for failures not a few,—have been due in many instances to the lack of denominational consideration and recognition. No little church exists denominationally alone; out of the past some missionary, some contribution; some family or individual, some literature, some minister, indebted to a denomination for appointment, education and sympathetic encouragement, has brought the sacred obligations of reciprocal good-will and allegiance, and these obligations cannot lightly be disregarded or shuffled off. To disregard them is to leave out of account the spiritual ties of kinship and devotion which are most precious amongst men. The compact, which neglects these things, of the holier, more sacred kind among men, is sure at some time to discover a kind of nemesis coming upon it. While churches perish, yet one of the hardest things in the world to kill by intention, or even by neglect, is a church; and the most difficult sentiments to eradicate from a community are those which relate to obligation and fair play. They revive when not expected; they recur when unlooked for. Some former resident, by return, or by gift to his old town, or sometime by a slight inquiry, brings back the old feelings, and if wrongs have been done, though they may have been done in the name of some worthy object, retributive justice claims satisfaction, and the federation must suffer. We can have no confidence in those consolidations and amalgamations which are brought about by finesse, by shrewdness, by taking advantage of another in a moment of weakness, or by any means which are not frank, generous and honest, under mutual understanding and agreement.

The denominational point of view for local federations is the point of view now especially needing attention. This point of view may not be easily, certainly not immediately attained, but it is important. This must be the point of departure in the formation of federations. Not "in spite of denominations," but in harmony with denominations must federations be formed, if they are to be lasting, if they are to be productive of good, if they are to be Christian. Only by recognizing denominational ties and relations can the inheritances of the past be conserved, and, for most churches, the functions of missionary service, at home and abroad, and of

Christian education and publication, be preserved. The denominations hold their churches to the world-wide endeavors, which in these modern days, through laymen's missionary movements, and through elaborate machinery of organization and education we are trying to sustain. There are no similar adequate agencies of an interdenominational or undenominational character.

DENOMINATIONAL ALTRUISM

Ostensibly home mission work, under the charge of different denominations, is altruistic. But in reality it is not. Strange as it may seem, in this late day of the Christian church, to challenge the very genius and spirit in which her propaganda is carried on, yet the challenge is justified by the following considerations:

1. Denominational dogmatism, still too prevalent, yields no quarter, and scant recognition, in far too many places. Men, obsessed with the idea that they are propagating truth, when in reality they are of necessity simply proclaiming their own conceptions of truth, make heroic sacrifices, counting nothing dear unto themselves, that they may reveal Christ where he is not known, and bring shame to many who, ensconced in comfortable homes, do none of the pioneering. But nevertheless these good men, intense in their own convictions, usually exercise small charity toward those who differ from them. The denominational propaganda is seldom generous; it is almost invariably seeking "its own." There ought to be an altruistic dogmatism, which will permit another man to have his own opinions and express his own convictions, with a liberty equal to that which the dogmatist himself enjoys.

2. Altruism in organization and administration is not common among denominations. Usually service is rendered only to those interests which belong to the denomination, or may be secured for the denomination which gives it. Officers and agents have seldom received commissions for anything else. They have been heard to say, "I have been hired for this," and "this" means the accomplishment of work which is purely denominational. Sometimes anything else is looked upon as disloyal.

3. The "dead hand," lying heavily upon denominational resources, usually limits the income of invested funds ex-

clusively to denominational purposes. When trusts have been created, they must be administered as stipulated. Benefactions arising from the past usually undertake to project past conditions into the present and the future without regard to questions of expediency, or questions of disinterestedness; they become rigid; they lack the power of adaptation; though once generous, they may, as conditions change, lose every trace of generosity.

4. Then, too, there is the bondage of statistics. Statistics are essentially selfish; they can scarcely be aught else, for by them returns are made of those things which are denominational. They become the tests of efficiency; by them an officer's success, or failure, is judged; and by them his promotion and future standing are determined. To no small extent also continued benevolence is secured by reporting statistically what has already been given. Yet, however virtuous or valuable in themselves, statistics seldom give data of another denomination's prosperity, and usually confine attention within the limits of one's own organization.

5. The bondage of property investment, less frequently recognized, quite as often limits and ties missionary enterprises to purely denominational possessions. In many cases denominational ownership is as legitimate as individual ownership. This is preeminently true of the larger denominational organizations; but in the case of local churches varying conditions and divergent interests are involved. The funds of a local church spring from one or more of five sources: (a) as grants from denominational treasuries; (b) as donations from individuals residing in other places, who give out of denominational loyalty to denominational work; (c) from local denominationalists, that is, from residents who desire to support a church of their own denomination; (d) from people of other denominations, residents of the place, who give for the purpose of advancing the community's welfare; and (e) from people of no denomination, whether resident or non-resident, who give from philanthropic motives, or because of a local pride, intending their benevolence for the community.

During the lapse of years it has become the custom, strengthening somewhat as time passes, for denominational headquarters to hold the title to local church property. This custom aims doubtless at the following objects: (a) to pro-

test for the denomination its own funds, whether of a fiduciary character, or not; (b) to save from secular and sometimes impious uses funds which were designed for purely religious purposes; (c) to recover for denominational propagation elsewhere investments which may be no longer profitably employed locally; and (d) thereby to strengthen and solidify the denomination as a whole.

All of these objects are worthy; they seem indeed necessary, when the funds represented in a local church investment have been derived from either one, or both, of the first two sources stated, either the denominational treasuries, or denominational givers of other places; but in case the church property represents the benevolence of persons residing within a community, or of persons who have made their gifts for the sake of that community, obvious injustice is done. If the title of a village church is vested in an outside ecclesiastical body, which may withdraw its investment at any time, then the property of the community may be alienated from those who have created it, and equitably are entitled to enjoy its use. A community may find itself unable to hold property, (a) if the church as an ecclesiastical body ceases to exist; or (b) if the church decides to bear another denominational name, or (c) if the church wishes to form with some other church a federation, and use its property for purposes larger in scope than the purposes of the denomination to which it at first owed allegiance.

In the administration of local church property, particularly when the question of a community church arises, or when questions pertaining to federation are under consideration, grave financial and economic injustice may be done the people because of their relations to a denomination administered by outside parties who are not conversant either with the local needs, or with that form of local justice which resides in the property and the gifts which it represents. It would almost seem as though, under some forms of ecclesiastical administration, local church ownership were impossible. It would seem too as though altruism and disinterestedness on the part of denominations were equally impossible, and as though appropriations and grants, though made to a specified community, were in reality not designed for the community itself, but only for that part of the community which bore the denominational name, and only so long as the denominational name was con-

tinued. Must home missionary aid always be at best only by lending, and never by giving? Must it be that denominational grants shall still be retained as investments, and at length be recovered in full? Is there no place for real benevolence? On the commercial rocks of denominational finance federation suffers frequent shipwreck.

One of the great needs of to-day, whether from the point of view of federation, or of Christianity itself, is the reconstruction of denominationalism, so that it shall be truly benevolent, in the spirit of Christ. It may properly enough protect its own, but it should at the same time be generous. In recent years it has entered upon the road toward altruism in a halting, a hesitating way; but it has yet far to go.

Denominational statesmanship, altruistically inspired, is the need.

MINOR NEEDS

One need is the compilation of a directory of local church federations. Toward this a beginning has been made in the office of the Federal Council. Such a directory will answer questions often put concerning the number and the character of federations. It will never be fully up to date, for federations, once organized, will unfortunately at times go to pieces, and new federations will ever be coming into existence; but even a partial list will prove an inspiration to those who contemplate forming a federation and will afford opportunity for such to learn of places in which similar conditions have been faced and similar difficulties have been overcome. One of the frequent questions put by those who would found a federation is, "Have just such churches, in a community like this, ever federated before?"

We repeat a recommendation made two years ago. It seems desirable to have a periodical, quarterly perhaps, small in size, at least in the beginning, modest in promise and scope, devoted to the interests of state and local federations. Such a publication, in our judgment, would do more than any other agency to disseminate right ideas respecting the nature and functions of federations, to help the enthusiastic from making unnecessary mistakes, to make common the experiences of all, and to enlist and inform denominational boards and agents. A periodical cannot go with the same personal influence and persuasion, which an officer and representative of

the Federal Council, or of a commission, may carry; but the periodical stays by its reader, repeats its message, and preserves the record of the message; the periodical suggests question and answer and a permanent forum for discussion; the periodical hints at other readers and a constituency and socialized views and convictions, and carries a weight of great value, peculiarly its own.

During the year past, several hundreds of the little pamphlet entitled "Kinds and Kindliness of Cooperation," which appeared the year before, have been circulated, making an edition of more than ten thousand copies distributed; and a new tractate, under the caption "Inner and Outer Circles of Cooperation," with the subtitle, "Recognition of Denominational Relations in the Formation of Federations," has been printed and nearly six thousand placed in circulation. The reception given to these little pamphlets indicates that they have been of use and have been appreciated. The chairman of the commission has voluntarily met the expense of these small publications.

Respectfully submitted,

ALFRED WILLIAMS ANTHONY,
*Chairman of the Commission on State and
Local Federations.*

REPORT
of the
COMMISSION ON FEDERATED
MOVEMENTS

REPORT OF THE COMMISSION ON FEDERATED MOVEMENTS

While fragmentary statements of the development of this commission have appeared in the reports and in certain portions of the literature of the Federal Council, it seems important that at this first meeting of the Council since the organization of the new commission, a full and complete historic statement should be given.

FORMATION OF THE COMMISSION

At the annual meeting of the executive committee of the Federal Council held in Richmond in 1914, the following recommendations were contained in the report of your secretary, Rev. Charles S. Macfarland:

I have visited the local federations and conferred with their officers, in visiting various cities. We need one or more field secretaries for this work and I would recommend that this matter be considered in connection with the proposal for a Commission on Interdenominational Movements.

Later, under the heading "Special Commissions" is the following:

The appointment of a Special Commission on Interdenominational Movements was referred by the administrative committee, to the secretary. This matter, which needs careful adjustment, cannot be hastened. I am, however, holding important conferences on the question and expect to be able to report some things definitely within the next few months.

The above recommendation resulted in the adoption of the following:

The business committee recommends that the administrative committee be authorized, at its discretion, to employ a field secretary in the interest of state and local federations and interdenominational movements and organizations, when conditions shall warrant such action, and when the special resources necessary for the maintenance of such a secretary shall be provided.

Following this meeting, Secretary Macfarland and Mr. Fred B. Smith conferred with the officers of a number of inter-

denominational organizations. All agreed to the need of closer fellowship between these organizations for their own sake and for the sake of the work they were doing in the state and the local communities.

At the special meeting of the administrative committee held Thursday, January 7, 1915, Mr. Fred B. Smith submitted a report upon the appointment by the Federal Council of a Commission on Federated Movements. The administrative committee took the following action:

Voted, that we approve the appointment of a Commission on Federated Movements.

Voted, that the shaping of the new commission together with its relation to existing commissions of the Federal Council be referred to a committee of five, said committee to report back to the administrative committee.

The following committee were elected: Mr. Fred B. Smith, Chairman, Professor Alfred Wms. Anthony, Rev. Samuel Zane Batten, Mr. John M. Glenn and Rev. Albert G. Lawson.

This committee, after further conferences with officers of interdenominational organizations, decided to have, at the earliest date possible, a conference. As it was evident that there would be a great deal of work to be done preliminary to the holding of this conference, the special committee suggested to the administrative committee that in accordance with the recommendation of the business committee of the executive committee adopted at Richmond, a call be extended to Rev. Roy B. Guild of Topeka, Kansas, to become associate secretary of the Federal Council to be especially related to the work of this committee. This call was extended and accepted, and Rev. Roy B. Guild took up the duties of this office in April, 1915.

The special committee fixed June 3 to 4 for this conference, and sent out the following call:

For several months the Federal Council of the Churches of Christ in America has had under consideration an enlarged effort in federated Christian work involving state, national, international and interdenominational movements, and also local collective church programs. In recognition of this need the executive committee of the Federal Council of the Churches of Christ in America at its meeting in Richmond appointed a special committee to confer with kindred organizations which would be directly interested, and to take such steps as were deemed expedient in furthering the plan.

The committee held frequent conferences with representatives of the societies which are interested in the undertaking and met always and everywhere with the utmost Christian cordiality and deep concern for the plan. A very general desire was expressed that a thoroughly representative conference might be held at which the work under contemplation might be considered and the wisest methods of procedure developed.

Therefore the program for the sessions at Atlantic City, June 3 and 4, has been arranged for the direct purpose of considering:

First: What such a commission can do in assisting existing denominational and interdenominational organizations in a more complete and aggressive united work.

Second: What such a commission can do to further the ideals of local and state church federations.

Third: What lessons are of value in the actual experiences already at hand in Christian work of this character.

Fourth: What immediate steps can be taken in the creation of a commission to deal with these matters as a part of the organization of the Federal Council if such action is deemed advisable.

The following is the basis of representation:

First: Representatives of the Federal Council.

Second: Representatives of the various organizations naturally related to this undertaking.

Third: Representatives of the religious press.

Fourth: Representatives of the local church and state federations.

The central theme of the entire conference will be the prayerful consideration of the possibilities of another advance step in "working together" among the Christian forces of North America.

At the opening session the commission will present its report and recommendations upon which the discussions will proceed. A committee on Findings will be appointed to make recommendations based on the discussions.

(Signed) FRED B. SMITH, *Chairman*,

ALFRED WMS. ANTHONY,

SAMUEL Z. BATTEN,

JOHN M. GLENN,

ALBERT G. LAWSON,

CHARLES S. MACFARLAND, (*ex officio*) *Secretary*.

The invitation was extended to and accepted by the following organizations:

International Sunday School Association.

Sunday School Council of Evangelical Denominations.

International Committee of the Young Men's Christian Association.
National Board of the Young Women's Christian Associations.
United Society of Christian Endeavor.
Epworth League.
Baptist Young People's Union.
Brotherhood of St. Andrew.
Brotherhood of Andrew and Philip.
Denominational Brotherhoods.
Organized Adult Bible Class Movements.
Laymen's Missionary Movement.
Missionary Education Movement.
Home Missions Council.
Council of Women for Home Missions.
Religious Press Association.
State Federations.
Local Federations or Councils.

The conference on interchurch activities of denominational and interdenominational organizations met in St. James Protestant Episcopal Church, Atlantic City, on Thursday and Friday, June 3 and 4, 1915. Rev. Frank Mason North introduced Mr. Fred B. Smith as chairman. Rev. George W. Benn of Dallas, Texas, was elected recording secretary. About one hundred delegates were present.

The special committee on forming a Commission on Federated Movements submitted the following report:

FOREWORD

The committee appointed to arrange for this conference, after a careful consideration of the purpose of the same, has decided to place before you, unchanged, the document which was submitted to the participating organizations when asked to send representatives and which was approved February 11, 1914, by the administrative committee of the Federal Council of the Churches of Christ in America.

PREAMBLE

The appointment of a commission is proposed in recognition of two vital particulars in which there is a strong conviction that the Federal Council can render a yet greater service for the kingdom of God through the churches and the allied Christian organizations.

First: In bringing the various kindred Christian organizations into closer fraternal, cooperative relations with each other and with the Federal Council.

It is manifest that such organizations as the International Sunday School Association, the Sunday School Council of Evangelical Denominations, the International Committee of the Young Men's Christian Associations, the National Board of the Young Women's Christian Associations, the Missionary Education Movement, the Laymen's Missionary Movement, the Home Missions Council, the Brotherhoods. Adult Bible Class Movement, the Young People's Societies, and other similar organizations, can only render their largest good when kept in intimate relations and in an actually unified program. The commission will seek to advance this ideal.

Second: In organizing, inspiring and advising local and state church federations.

No community with two or more churches may hope to realize the largest results for the kingdom unless there is some form of collective effort by which those elements of Christian work common to the whole community can be energetically prosecuted. Some very remarkable work is being done in several cities, but the whole country needs such a plan continuously promoted.

PERSONNEL OF THE COMMISSION

The commission ought to be composed of members elected by the participating societies and appointed by the Federal Council upon a basis to be determined by the later conferences.

AS RELATED TO PARTICIPATING ORGANIZATIONS

I. The commission might undertake to hold annually, or at such intervals as might later be deemed prudent, a conference of these organizations for the purpose of bringing all the work undertaken or planned by each to the full knowledge of the others. If duplication was apparent it could be eventually overcome, and where omissions were discovered they could be assigned to the most logical agency, thus presenting not simply a friendly spirit among these organizations, but a complete, forceful unity of effort upon the common cause.

II. The commission could cooperate in keeping these societies in close relation by a interchange of literature such as prospecti, programs, convention and conference reports; also by arranging for occasional fraternal interchange of public presentation of the general work of the constituent societies in the larger conventions of each of these organizations.

III. The commission could make a marked feature of the presentation of the general work done and proposed by these movements at the quadrennial meeting of the Federal Council. One day during the conference might profitably be set aside for this purpose.

AS RELATED TO LOCAL FEDERATIONS

I. The commission ought to advocate by secretarial field visitation, through the religious press, and by literature, the organization of a worthy church federation in every community where two or more churches are located.

II. The commission ought to seek by the same methods to promote the efficiency of these church federations so that the fundamental community issues may be continuously met.

III. The commission ought to become a clearing-house among all the federations of the country, imparting the good news of striking achievements in various cities and also giving warning concerning plans which have failed at any point.

IV. The commission ought, occasionally, to release some great messages upon the themes which are so vital to a right conception and conviction of this type of collective Christian effort.

A GENERAL PRINCIPLE

In all of its relations, the commission would seek to render a service looking to greater efficiency. The autonomy of all local federations and of the various participating organizations would not be interfered with in any manner except as they, by mutual conference, may be persuaded to adopt new measures which seem to be in the best interest of the kingdom of God.

SUGGESTIONS TO THE CONFERENCE

In submitting the above for the consideration of the conference, the special committee wishes to reaffirm the earlier statement concerning the liberty which it is hoped will characterize the discussions and utterances of the conference, and does not wish in any way to limit the range of topics to be discussed so long as they seem germane to the work contemplated by the commission. It does seem to the committee, however, to be of vital importance that definite recommendations from the conference should be developed covering the following points:

1. The nature of the organization of such a commission, including the method of appointment and the personnel.
2. The reasonable functions of such a commission in its relation to participating organizations.
3. The general methods to be developed in reference to local church federations.
4. The general methods to be developed in reference to state church federations.

5. What responsibility should this commission assume in giving general publicity to successes achieved through cooperative Christian efforts?

6. What working relationship shall this commission sustain to the other commissions of the Federal Council of the Churches of Christ in America? (Note: It is, of course, clearly understood that this conference has no authority in the question of the basis of organization of the Federal Council, but a discussion of this topic may be essential to the intelligent understanding of the task of this commission).

7. What cooperation could this commission give to conventions and meetings held by participating organizations?

8. What cooperation could the participating organizations give to an occasional conference held under the auspices of this commission?

9. How could this Commission render a great service to united Protestant Evangelical Christianity in this continent by the use of outstanding Christian messengers?

10. What features of the message or of the method of such a commission ought to be most strongly emphasized?

In submitting this statement we covet prayerful consideration and free discussion of the suggested topics, and of any others which may be developed in the sessions of the conference.

Respectfully yours,

FRED B. SMITH, *Chairman*,
ALFRED WMS. ANTHONY,
SAMUEL Z. BATTEN,
JOHN M. GLENN,
ALBERT G. LAWSON,
CHARLES S. MACFARLAND,
(*ex officio*) *Secretary*.

That the discussions might be well summarized, it was voted that a "committee on findings" be appointed to bring in recommendations based on this discussion of two days.

The chairman then named the committee on findings, to whom the resolutions of the conference should be referred for consideration and report. The committee consisted of Harry Wade Hicks, chairman, W. C. Pearce, William Shaw, F. B. Shipp, W. B. Millar, C. J. Meddis, Rev. A. G. Lawson, Hubert Carleton, and Mrs. R. E. Speer.

After full and frank discussion during two days, the committee on findings made the following report which was unanimously adopted.

FINDINGS

Having discussed carefully the different questions listed in the printed statement, some of which were referred by the committee to the conference, the committee submit the following findings for consideration and adoption by the conference as expressive of its best judgment:

I. None of the findings of this conference are to be considered as binding upon the organizations here represented, or as interfering with their freedom of initiative and administration. The commission in its relation to the agencies represented in this conference should not be administrative, but the commission should hold itself ready for counsel on matters that are of mutual interest to the commission and any of the agencies named in the printed list of invitations to this conference, or any similar agency that may hereafter fall within this general class of organizations.

II. A Commission on Federated Movements such as that outlined in general in the statement presented to this conference on behalf of the Federal Council is urgently needed, and should be organized by the Federal Council.

III. The commission should be appointed by the Federal Council itself. A part of its members should be selected with special reference to their personal knowledge of and experience in the different phases of federative Christian activities, and a considerable number of other members should be those who in addition to the qualifications already named should represent unofficially the interests of the organizations invited to send delegates to this conference, as listed in the printed announcement. In the case of the latter class of members it is suggested that their appointment be made by the Federal Council after consultation with the organizations whose unofficial representation is desired.

IV. While recognizing that this commission, like all other commissions of the Federal Council, would outline its own program of work, and therefore determine its own function, this conference would urge upon the consideration of the proposed commission the following lines of effort in the hope that a definite and constructive program may be undertaken by the commission from the beginning.

1. To arrange within the next twelve months a conference fully representing the interest of the agencies participating or invited to participate here in these deliberations, of such duration and with such a program as shall provide for the fullest possible interchange of knowledge concerning the nature of these organizations, their present and projected plans, policies and programs, thus promoting mutual

acquaintance and good-will among their leaders, and facilitating such cooperative effort as these organizations themselves may desire to undertake.

2. To make a careful study of the present status of federative Christian activity through state and local federations of churches, including their organization and method and program of work, in order to discover in the light of actual experience, policies for such federations now organized or to be organized worthy of their thorough consideration as they undertake to serve their respective states or communities, and to make available the results of this study to any who may be in a position to profit by its use.

3. To strengthen existing federations by cooperation with their officers and committees.

4. To encourage the organization of new federations in selected places, laying emphasis not upon the number of such new organizations but upon thoroughness and comprehensiveness of effort in relation to existing needs.

5. To make a study of the policies and programs of local federations with special reference to their relationships to the policies and programs of the agencies represented in this conference, making the results of this study available to the leaders of the agencies whose interests are involved.

6. To give due consideration to any other forms of activity that are now bringing churches together in cooperative efforts, such as federations of men's organizations and church athletic teams.

Various other items that had been referred to the findings committee were also reported upon by Mr. Hicks, and the recommendations of the findings committee with reference to them were adopted. These recommendations are as follows:

SPECIAL FINDINGS

It is the judgment of this conference that the administrative committee of the Federal Council should take up with the constituent bodies of the Council, the various commissions of the Council and the organizations here represented, the matter of making suggestions to the Bureau of the Census at Washington concerning information on religious subjects which might, if gathered in the Religious Census of 1916, prove valuable to the various religious agencies of the country.

It is the judgment of this conference that the findings here agreed upon be sent as information by the Federal Council to the organizations invited to participate and any others now or later to be considered by the Council as falling in this class of organizations, and

that any expression of judgment concerning the findings by any of these agencies be sent directly to the Federal Council.

Concerning the resolutions referred to the committee dealing with the authority of those present to represent officially their respective agencies, and the matter of earnest endorsement of, and assurance of moral support to the commission in giving effectiveness to the measures proposed in the findings, the committee are of the opinion that the presence and participation of the individuals in this conference, the common feeling of interest in the proposal as manifested by the fellowship of the hours spent together, the spirit of the discussions and reports, and the unanimity of the conference in its final vote adopting the findings, prove sufficiently the attitude of the members of the conference, and their desire to see the plans made effective. With reference to the final resolution referred by the conference to the committee concerning representation on the commission from the point of view of local federation, the committee understands that this is provided for in the foregoing findings, through the inclusion of representation of state and local federations in the list of agencies represented in the conference.

In the case of resolution concerning functions II and III relating to agencies participating in this conference as printed in the report presented by the Federal Council as well as in the case of all the other questions presented on page three of the report and that have not yet been discussed by the conference, the Committee feel that the Commission, when organized as proposed by these findings, will proceed to incorporate such of these methods in its program or by counsel with the agencies involved as may from time to time seem mutually desirable.

(Signed) H. W. HICKS, *Chairman*,
HUBERT CARLETON,
ALBERT G. LAWSON,
C. J. MEDDIS,
W. C. PEARCE,
WILLIAM SHAW,
F. B. SHIPP,
MRS. ROBERT E. SPEER,
W. B. MILLAR, *Secretary*,

ACTION OF THE ADMINISTRATIVE COMMITTEE

The special committee reported the work of the conference at Atlantic City to the administrative committee at its meeting held June 10, 1915. The following resolution was most cordially adopted and was ordered to be sent to all participating organizations:

Whereas, the executive committee has authorized the establishment of a Commission on Federated Movements, and

Whereas, the president of the Federal Council is empowered to appoint the members of all commissions, therefore

Resolved, That the committee in charge of the Atlantic City conference on Federated Movements nominate to the president the members of the commission.

The special committee held a meeting on June 28, 1915. The personnel of the commission was discussed. It was agreed that the following interests should be represented:

Adult Bible Class and Brotherhood Movements.

(Denominational and Interdenominational)

American Sunday School Union.

Council of Women for Home Missions.

Home Missions Council.

International Committee of the Young Men's Christian Association.

International Sunday School Association.

Laymen's Missionary Movement.

Local, county and state federations.

Missionary Education Movement.

National Board of Young Women's Christian Associations.

Sunday School Council of Evangelical Denominations.

Young People's Organizations.

(Denominational and Interdenominational)

The following letter was approved and sent to the organizations asked to participate:

You have received the report of the action of the administrative committees upon the findings of the Atlantic City conference. The special committee appointed for this great undertaking is profoundly grateful to that great Providence which brought us all together in that significant fellowship. The more the committee has considered the pleasure of the conference and the agreement between the participating bodies reached at that conference, the more we realize that a very definite forward step was taken in the work for a united program for the Christian churches of America. We wish most heartily to express

our appreciation of your cooperation from the beginning in this movement.

We have now come to the point where we will form the commission which is to carry out the wishes of those who were in attendance at the Atlantic City meeting. We believe that this commission must be made up of those who are intensely interested in the ideal that is before us all. We, therefore, wish you would suggest to this committee the names of persons who can in the most effective way represent the interests of your organization as they are related to this particular undertaking. We do not wish in any way to indicate who will be members of this commission so far as your organization is concerned, but we do hope that where more than one is appointed you will have in mind the desire that, when finally formed, this commission will be about equally divided between laymen and special religious workers. We will present these names to the president of the Federal Council, who has the authority to appoint the commission. Will you please let us know the earliest date when these names may be sent? It is the hope of the committee that there may be a meeting of this commission in the month of September.

Upon the receiving of the names from the participating organizations as their nominations for membership in this commission, the special committee submitted the same with other names to President Shailer Mathews who commissioned Mr. Fred B. Smith to be chairman and the others to serve with him.

The first meeting of the commission was held in the Broadway Tabernacle Congregational Church, West 56th Street and Broadway, New York City, September 21, 2:30 P. M. The organization of the commission was completed by electing Rev. Roy B. Guild, recording secretary and Mr. Alfred R. Kimball, treasurer. A committee was appointed with power to determine upon the name for this commission. Their decision was that it be called the Commission on Federated Movements. The chairman was authorized to appoint a committee on Direction to transact the business of the commission between the meetings of the same, this committee not to exceed nine members. The following named persons have been appointed and have accepted to serve with the chairman:

Mr. Frank L. Brown,	Mr. J. Edgar Leaycraft,
Rev. Henry Sloane Coffin,	Hon. Gifford Pinchot,
Mr. Harry Wade Hicks,	Mr. James H. Post,
Mr. Edwin L. Shuey.	

The commission elected Rev. Roy B. Guild, executive secretary and Mr. James A. Whitmore, field secretary.

In fulfilling the conclusions of the conference held at the organization of the commission at Atlantic City, the commission has proceeded upon the following essential principles:

(1) A SURVEY OF THE FIELD

It seemed important, in the early history of the commission, that a very intelligent knowledge should be gained of the actual status of the problems of interchurch efforts throughout the country before any very strong recommendations were published and before much response was given to the calls for assistance in organizing local or state federations.

This survey revealed the unquestioned sentiment in favor of united effort in practically every community throughout the whole land. There seemed to be no dissent upon this. Ministers and laymen were persuaded that so much of the fundamental Christian program is only possible by cooperation. They were found to be seeking for some method by which they could be united in their common tasks. Whereas the commission felt, in the earlier contemplation of its task, that perhaps a good deal of educational work would be necessary to really create a sentiment favorable to this form of Christian effort, quite the reverse was revealed by the survey. Some few theological questions were raised concerning the logic of certain denominations participating, but they were only incidental to the great volume coming from the leaders of all denominations asking for leadership and direction upon this essential Christian task.

Based upon this accurate information the commission has found itself much earlier than had been expected, facing a vast responsibility for rendering definite service out on the field in forming federations.

(2) LITERATURE

The commission felt at once the need of some simple direct literature which would form a basis for intelligent action upon the part of those already aroused. Therefore, through the religious press and by pamphlets, liberal use has been made of printed information covering the most essential points in successful federated efforts, the most important of these being the pamphlet now in its third edition, known as "Christian Conquests Through Interchurch Activities."

In addition to these attention has been directed by correspondence and pamphlets to the increasing number of books bearing upon this phase of Christian enterprise, preeminent among these being Dr. Ashworth's *The Union of Christian Forces*.

(3) CONFERENCES WITH RELIGIOUS LEADERS

Notwithstanding the very thorough discussion at the initial conference held at Atlantic City, the secretaries of the commission felt it important to seek out the most influential leaders of all the denominations and of all the Christian organizations, and hold personal conferences with them concerning the exact task to which the commission was assigned. These conferences have been sought and held with every possible man or woman of importance to this program and have been invaluable in the information received, and many times warnings given concerning unwise or ill-advised efforts. The result has been that in addition to the actual information received, the commission finds itself now in wonderfully happy relations with these vital forces, and can perhaps make progress during the next five years that would not have been possible in ten except for this unusual effort toward mutual understanding.

(4) CONVENTIONS

According to the instructions of the Atlantic City conference, a call was issued for a conference of the denominational and interdenominational societies, which was to have been held at Atlantic City the first week in June of this present year. Owing to serious illness of some and the absence from the country of others who were thought to be indispensable to the conference, it was postponed, and is now to be held in conjunction with this meeting. Not only by the stated conference, but by literature and the interchange of ideas, the commission believes that the organizations which are unofficially participating in this work are in more harmonious accord with one another and more perfectly prepared to proceed with their various tasks without overlapping or misunderstanding, than at any time in their history. We are cheered beyond measure by comments of this kind coming to the office continually from the executive officers and members of these kindred societies.

Another conference of unusual significance is now being

arranged, to be held in the middle of April of next year. Eleven committees are to be appointed to report at that time upon reasonable opportunities in federated effort. While local church federations are springing up throughout the country, and some of them are doing successful work, it is rather significant that no conference has ever been held for the specific purpose of studying the best methods to be pursued. Here at a time when it would seem as though practically every town and city of any size throughout the whole country is conscious of the need of some such committee or organization, there has never been held a carefully thought out convention which might reveal the best methods of procedure. The commission is putting great effort upon the April convention and believes it will result in raising the standard throughout the whole country concerning definite church federation work in local communities and in state organizations.

(5) SECRETARIAL VISITATION

The secretaries have responded to invitations throughout the whole country to present, either to local communities or conventions of denominational or interdenominational organizations, methods of federated efforts. These visits have carried them into practically every state in the union. The most important of these, however, is the tour concluded last month by Secretaries Guild and Whitmore when they visited the major cities west of the Mississippi River. It is the firm conviction of the commission that no amount of literature or other presentation through the press will meet the place of coming in actual contact with these forces in the cities and towns throughout the country, and it would seem that the demand will be so great that the staff will have to be materially augmented for this feature of the work.

(6) REPORT OF SECRETARIES

Perhaps no more salient observations of the actual work done by the commission can be submitted than that contained in the semi-annual reports of the secretaries presented at the June meeting of the committee of direction.

REPORT TO THE COMMISSION ON FEDERATED
MOVEMENTS MADE BY THE EXECUTIVE
SECRETARY, JUNE 26, 1916

By

ROY B. GUILD

The most inspiring word that can be spoken concerning the advance in Christian cooperation during the past six months is of the striking accomplishments of certain well established city federations and of the cordial reception given to your secretaries in their efforts to help establish similar work in other communities. It has been a great pleasure to tell in different cities of the Christian cooperation that has become an established fact. The conferences now held on interchurch programs have an even greater intensity of interest than was manifested during the launching of the Men and Religion campaign, because these are based on repeated successful experiences.

As executive secretary, the work has taken me into many cities where these achievements of successful federations have been studied; where other federations have been revived; where new federations have been formed or where addresses on the work have been delivered. Following is a list of appointments filled during the last six months:

Columbus (2), Cincinnati, Dayton (2), Oberlin, Cleveland, and Alliance, Ohio; Louisville, Lexington, and Frankfort, Kentucky; Lebanon, Waynesboro, Wilkes-Barre, and Philadelphia, Pennsylvania; Sioux City, Iowa; Manhattan and Topeka, Kansas; Woodstock and Springfield, Illinois; Sioux Falls, South Dakota; Norwood (2), Boston (2), Dorchester, Amherst, and Sagamore, Massachusetts; Lincoln, Nebraska; Brooklyn, Poughkeepsie, Troy (2), and Silver Bay, New York; Superior, Milwaukee, Waukesha, and Madison, Wisconsin; St. Paul, Minneapolis, and Duluth, Minnesota; Morristown and Caldwell, New Jersey; St. Louis and Springfield, Missouri; Washington, D. C.; Indianapolis, Indiana; Detroit, Michigan; New Orleans, Louisiana; Atlanta, Georgia; Norwich, Connecticut.

It is not possible in a brief report to say much in regard to these visits. A few items of interest, however, should be brought before the commission. In the visit to St. Paul a

quiet conference was held with a number of religious leaders. Many questions were asked about the practical results from federation work. Each question was answered out of some city's experience. All present agreed that a federation should be formed in this city, and that the matter would be taken up early in the autumn. Because of the experience of other cities there is a desire to lay a good foundation before anything is attempted. It was decided that a sufficient budget should be secured for a period of three or five years which would include the salary of an efficient executive secretary. In the autumn a series of conferences will be held looking to the accomplishing of this task.

The visit in Superior was of peculiar interest as the Men's Interchurch Council was actively engaged in a campaign to make Superior a dry city. The secretary outlined the work of the committee on Civic Action which has proved so valuable in Pittsburgh. Such suggestions as could be put in practise were utilized, though the work was well organized. The campaign was carried on with great vigor by the ministers and laymen, with the result that, to the utter surprise of the entire state, Superior went dry in the city election.

Following the conference in Duluth the committee of the federation inaugurated a campaign to put Duluth into the dry column. The social service committee secured more than enough signers to a petition for a special election. A very strong city committee has been formed, the federation taking the initiative and leaving the work in the hands of this larger committee. The church thus became the conscience of the city and the will power. This campaign is being waged with great vigor.

The following letter written by the secretary of the Superior Interchurch Council concerning Duluth describes the result of that election:

"The good people at the head of the lakes have scored again. Duluth went dry yesterday by a safe majority. Last night the majority was announced as 351, this morning at 400, and now the noon extra says it will reach 600. About 15,000 votes were cast. Good work on the part of the Duluth men did it."

Wilkes-Barre voted to take up the work in a very aggressive way, and is now raising a budget that an executive secretary may be employed to do the work of the city and

county federation and the county Sunday School Association. Wilkes-Barre, like many other cities, makes clear the great interchurch service which can be rendered by the secretary of the local Young Men's Christian Association.

Two conferences were held in Atlanta, Georgia. At the close of the second conference it was voted to call a large meeting and submit the matter of securing an executive secretary and forming a comprehensive interchurch organization. Since the Men and Religion Movement a most remarkable amount of social service work has been done by a committee known as the Men and Religion Committee appointed by the Ministerial Association. Favorable action has been taken and Atlanta is now seeking an efficient secretary to give all his time to that work.

That the full program of a church federation may be carried out, an interchurch conference was arranged in connection with the Conference on Charities and Correction held at Indianapolis, May 15, 1916. Professor Graham Taylor of Chicago addressed this conference. Because of the exceptionally fine work being done in Indianapolis through the federation, this meeting was of peculiar value.

Three days were spent in Dayton in conference with ministers and laymen. A committee was appointed to raise a larger budget than has yet been secured in that city with a view to engaging an executive secretary for a definite portion of time. This committee is at work upon this budget and upon the larger program for Dayton. The aroused community spirit of this city makes it especially important that the church keep up with civic institutions. The past accomplishments on a small budget clearly prove the possibility of a larger program.

Addresses were given in a number of colleges and universities. The subject discussed before the students is "The Challenge of That Church in Your Home Town." The most serious problem for interchurch work is in the town of 2500 population or less. The response on the part of the student body has given evidence of their interest in the large program of the church in the community and of their lack of interest in the rivalry of the little churches in so many of the towns from which they have come. The effective appeal to young men for the ministry awaits the adjustment of these conditions.

Two important conferences have been held during the

past two weeks. At the invitation of Rev. C. O. Gill, secretary of the Commission on Church and Country Life, your secretary spent a day with the home missionary superintendents of the various denominations working in Ohio. Two propositions were brought before them, one the forming of an Ohio state federation based upon the success of the work of the Rural Life Association and of the city federations in Cleveland, Cincinnati, Toledo and Dayton. The secretaries voted unanimously that such an organization should be formed, but thought that the time was not quite ready for that step. A federation was formed years ago but soon died because it was without a clearly defined task and without regularly employed officials.

The second proposition had to do with an intensive inter-church campaign for the state of Ohio. In connection with other Commissions of the Federal Council, and after conference with the leaders of some of the organizations participating in the work of this Commission, the proposal was made that Ohio be chosen as a state in which to do intensive work during the next quadrennium of the Federal Council. Communities ranging from the open country to the larger cities would be selected. Some splendid work along this line is already being done in Massachusetts. The various national officers would give as much time as their work would permit to the carrying out of carefully considered programs of inter-church work in these communities. This proposition met the approval of the home missionary secretaries and a committee was appointed to confer with the officers of this commission relative to this larger program.

The secretaries of this commission rejoice in the action of the administrative committee of the Federal Council in calling Rev. Charles Stelzle to the position of field secretary for special work. It is planned for Mr. Stelzle to give some of his time in cooperation with the Commission on Federated Movements. His large experience in the study of community problems will make his service of peculiar value. In addition to this he will be at liberty at times to give powerful messages to the community leaders upon the opportunities of the church in improving social conditions. As an illustration of this cooperation Mr. Stelzle is at present lecturing through Kentucky, Illinois, and Indiana. Each day he holds a conference with the religious leaders outlining the work that is now being

done in different cities. The response is immediate and cordial.

At the request of the editor of *Rural Manhood*, the official organ of the County Work department of the International Committee of the Young Men's Christian Association, your secretary is now editing the country church department of this publication. This presents a good opportunity to secure information concerning interchurch work in the rural communities and to disseminate the same.

Your secretaries are receiving great encouragement from many sources. I take the liberty of quoting from a letter received from that keen observer of Christian forces, Secretary Joseph Ernest McAfee of the Board of Home Missions of the Presbyterian Church in the United States.

I feel that this movement can henceforth be pressed with increasing vigor. There are numerous points where there is not only the manifest need, but also a growing desire to perfect federation plans. I start this evening upon a field errand which will keep me out for ten days or more. My preliminary study of the field to which I am going makes it plain already that *certain phases of its problem can never be satisfactorily handled without a thoroughgoing federation program*. I shall have more to report after I have returned from my further study immediately upon the field.

At the meeting in Columbus last December, an association of executive secretaries was formed, thus establishing a new religious order in the United States. The names of these men are here given. They are the true pioneers in practical service. Two are employed for part time, the rest for full time. Too much credit cannot be given to them for making cooperation effective and inspiring:

Ames, Rev. Clair E., St. Louis, Mo.

Eldredge, Hermon (also secretary Y. M. C. A.), Erie, Pa.

Fagley, Rev. Frederick L., Cincinnati, Ohio.

Fellowes, Rev. Edward C., Buffalo, N. Y.

Laidlaw, Rev. Walter, New York City.

McConoughey, Rev. Edward M., Sacramento, Cal.

Meddis, C. J., Louisville, Ky.

Millard, Rev. W. B., Chicago, Ill.

Montague, J. Y., Toledo, Ohio.

Pearson, Rev. Morton C., Indianapolis, Ind.

Root, Rev. E. T., Boston, Mass.

Smith, Rev. C. McLeod (also a pastor), Dayton, Ohio.

Spencer, Nat, Kansas City, Mo.

Talbott, Rev. E. Guy, Los Angeles, Cal.

Wright, Rev. E. R., Cleveland, Ohio.

Zahniser, Rev. Charles R., Pittsburgh, Pa.

In accordance with the recommendation of the committee on findings which reported at the Atlantic City conference a year ago, and by order of the Commission on Federated Movements, a conference of all organizations participating in the work of this commission was planned. A very strong program was arranged. The officials of these organizations have prepared reports of the work being done by them, which reports were to be supplemented by addresses by the chosen representatives of the societies. It became necessary to postpone this conference from June 2 to 5, because of the serious illness, which has resulted fatally, of Mrs. Fred B. Smith, and the emergency in the Young Men's Christian Association war work which called Mr. John R. Mott to Europe. These reports will be submitted at the postponed conference, the date of which is to be fixed to-day. Some of the organizations have spent a considerable sum of money in preparing charts and literature for this conference. There is no doubt that when held it will be one of the most important religious events of this year.

The program for the coming year has been based on the studies and experiences of the last year. We have passed the laboratory stage of development. We can go forward with definite programs for community service.

REPORT TO THE COMMISSION ON FEDERATED
MOVEMENTS MADE BY THE FIELD
SECRETARY, JUNE 26, 1916

By

JAMES H. WHITMORE

On July 1, 1916, my first year of service as field secretary of the Commission on Federated Movements will have closed. Two things stand out prominently.

First: The field of service has grown larger each day. The opportunity for service could not be excelled.

Second: There is the growing conviction, backed by successful work among church leaders and workers, that co-operation and federation are indispensable factors in the program of Christ for his kingdom.

These offer a constant challenge for thorough study and effective service to any man.

During the year my travels have been of a wide and varied character, taking me into eighteen states. The visits to the following will suggest the scope:

In New York state, 9 engagements, in New York City, Brooklyn (2), Buffalo (3), Jamestown, Corning, Rochester, Syracuse, Garden City; Newark (2), Orange (2), Bridgeton, Roadstown, Woodbury, Atlantic City, and Paterson, New Jersey; Chicago, Illinois; Morgantown, West Virginia; Newton, Boston (2), Greenfield, Holyoke, Massachusetts; Portland and Bangor, Maine; Columbus and Cleveland, Ohio; Pittsburgh (3) and Ardmore, Pennsylvania; New Haven (2), Connecticut; Tulsa, Bartlesville, Oklahoma City, University of Oklahoma, and Sherman College, Oklahoma; Waco, Baylor University, San Antonio, and Austin, Texas; Concord, New Hampshire; St. Louis, Missouri.

In these as well as other places visited my work has been with various groups in personal interviews, conferences and public meetings on the questions of cooperation, and, wherever possible, on plans and methods of federation work. Several instances will show the trend of the work.

CASE I

A visit to the annual meeting of this church federation as well as personal investigation revealed that for some years a federation in form only had existed with no record of ac-

complishments. New officers promised new efforts; plans were suggested which were worked out. New life has been given. To-day the federation has become a factor in the civic and religious life of the city. Money has been raised to pay the salary of an executive secretary.

CASE II

This city has a record of good church work but bad community life. A floating population of 9,000 lumbermen has given an excuse for lax law enforcement. This revealed state of affairs has aroused the church men to form a federation. This commission has helped in planning for a civic awakening. It brought the larger plan for such an effort.

CASE III—A NEW JERSEY CITY

This city is typical of many cities into which your secretaries have been called. A city of about 15,000 with strong churches just finishing a successful evangelistic campaign. Cooperation and federation suggested by an evangelist at the close of his meetings was adopted quickly because of successful cooperation in campaign. The plan adopted was rather vague, also unadapted to city's need. By a public meeting as well as by personal conference the needs of this city were studied. The things calling for immediate attention were selected for the first efforts. Money was secured to pay the salary of an executive secretary to carry the work forward during the days of adjustment of plans and methods.

CASE IV

This city is one of a large group which find cooperation and federation the only way to meet certain issues which arise in the community's life. Moving-picture shows were allowed to open on Sundays. This aroused the fighting spirit of the men of the churches who were led by a strong minister. A meeting of the men was called. About 1200 responded. A federation was formed, and the united church expressed its convictions. It was a comparatively easy task to lead this city to the whole plan of federated work and already much has been accomplished. These four illustrations give an understanding of the many urgent calls that come to this commission.

Two other experiences seem worthy of mention.

First: At Rochester there has been formed a federation of boys' Bible classes. It was my part to attend their first meeting. Six hundred boys were in attendance; fifty churches were represented. The leaders in Rochester have undertaken to bring to the church leaders of to-morrow, cooperation not only as an ideal but as an experience which will make the next generation eager to build on the foundation now being laid.

Second: "The way to work together, is to work together." In Pittsburgh several years ago some far-seeing leaders had a vision of a united work for high school boys for all of Pittsburgh. In March your secretary had a part in this campaign. A large force of workers and leaders after several months' planning concentrated on one week for a harvest time. More than one thousand older boys had personal interviews with Christian men. By these interviews, assemblies and conferences, closing with a great banquet, the lives of the boys in the high schools of Pittsburgh have been influenced for generations. This is a strong example of certain tasks which cannot be accomplished except by united work. Church leaders in Pittsburgh are saying that the high school campaign was one of the best and most thorough religious efforts in many years.

Working into the program of helpful study and cooperation with local communities, much time has been given to conventions and conferences. For example, a conference of Baptist leaders and boys of New Jersey was held where there was a fine opportunity to plan for the future work of that denomination for boys and for discussions of cooperative effort. In the boys' conferences, conventions, schools and colleges, seed has been sown in the hearts and lives of thousands of strong young men and women. Many paths are leading toward the united church, but none more surely than those in keeping of this commission, and among others the following methods should challenge:

1. To command the attention of the great mass of church workers in conferences and conventions to the achievements of, and demand for cooperation.
2. To aid by counsel and plans communities called into federated effort to meet an unusual crisis in their life.
3. With the successful demonstration of some victory to assist in working out an ever expanding plan which shall seek

to express the church's desire for the welfare of the community.

4. To guide these many forms of federated activities into a strong, well planned "Council of the Churches," which shall be strong, broad and consecrated enough that even into the meanest alley and into the broadest street the will of God shall be done. When, as Dr. A. C. Ferrin of High Street Church, Lowell, one of the pastors who has offered to eliminate himself, said, in his tenth anniversary sermon lately: "When the churches of Lowell realize that it is far more important to the kingdom of God to save a city than it is to boom a church and convert a few individuals, then we will begin to see the spiritual atmosphere of Lowell change for the better. It is not of supreme importance that High Street church should preserve its identity. It is of far more importance that it would seize any opportunity to make Christianity and Protestantism more effective in Lowell."

THE PROBLEMS OF THE COMMISSION

The development of any new method of Christian work must of necessity encounter a good many serious difficulties to be overcome. The commission has been made fully conscious of these. Most of them however, have been and are incidental but three are persistently with us and are taxing the full capacity of resources in solution.

First: The Standardizing of a Suitable Program for Local Federations. It is thoroughly recognized that no complete standard can be adopted or suggested for every locality, and that to a large degree each must be indigenous to the moral situation to be encountered. But notwithstanding these limitations certain essential features must be everywhere embodied or there is sure to arise great disappointment in the results. Many of the federations which seemed to flourish for a time and then diminish in power are found, upon investigation, to have been organized suddenly to meet some immediate crisis in the religious life of the city or community and when that had been met or passed they were found seemingly with empty hands so far as program was concerned and then began to disintegrate. The committee is giving its best endeavor to evolve a set of recommendations sufficiently comprehensive to

include all the vital factors of a well rounded program of interchurch endeavor in every community and yet to be elastic enough to preserve the autonomy of the local situation. It is believed that the convention to be held under the commission's auspices, April 10-11 and 12, of the ensuing year will do much toward this consummation.

Second: The Executive Leadership. While much can be done in the medium-sized community by volunteer leadership only, it has become increasingly apparent that in the cities of 50,000 and upwards at least, no adequate church federation can be prosecuted without employed executive officers.

The rapid multiplication of local interchurch federations in communities requiring trained executive leadership has demonstrated the fact that there is a new and most significant form of Christian vocation. The diverse conditions existing in these communities with which federations of churches must deal and the ever-widening scope of the Christian activities within the communities calling loudly for cooperation of the churches also emphasize the importance of providing special opportunity for receiving training by men otherwise qualified to lead a local federation.

The commission, keenly sensitive to the responsibility of advising state and local interchurch federations in the choice of suitable executive officers has appointed a special committee to make a thorough study of this problem and to make recommendations as to the qualification and training of employed officers of state and local federations and institutions in which such training may now or later be received, and the chief subjects to be covered by the ideal curriculum for training.

The committee is as follows:

Rev. C. A. Barbour

E. M. Robinson

Rev. E. Morris Ferguson

Edwin L. Shuey

Prof. Wm. D. MacKenzie

Prof. Harry F. Ward

No feature of the commission's future work is regarded with more expectation than this.

Third: Basis of Organization for State and Local Federations. Confusion exists concerning the mode of organization which gives largest promise of securing the results so much desired in these federations. According to the area in which they exist and which they serve, federations naturally fall into five groups: (1) state federations; (2) city federations; (3)

county or other district federations; (4) village or town federations, and (5) the strictly local federation, commonly called the federated church. These necessarily differ in function, because of the character of the constituency, the environment, and the needs of the differing areas. State federations deal largely with home missionary problems; city federations have to do more with social needs and service; county federations must face the problems of scattered populations, isolation, and moral lassitude and inertness; town and village federations deal first-hand with questions of compromise, cooperation, and combination; while the federated church enters into actual combination in worship as one congregation, with all of the adjustments which spring out of common ecclesiastical activities. These differences require differing specializing of function and differing emphasis of statement and plan.

Common to all of these federations in different areas stand out certain distinctive features in form: (1) There are federations composed almost entirely of laymen, sometimes with little, or no, official relation or responsibility to the churches; (2) There are also federations which are composed almost exclusively of ministers, sometimes unconnected with the churches officially, as are the purely laymen's organizations, and sometimes rigidly related to church bodies in an almost professional way, without many social functions or ministries; and (3) there are federations composed largely of auxiliaries of the church rather than of the church itself.

A few plain lessons of the past may be gathered for the guidance of all of these kinds and varieties: (1) the best federation is representative of the *church*, is appointed by the church, and carries the vital elements of the church into itself and its activities; is neither lay nor clerical wholly, neither of auxiliaries nor of other interdenominational or undenominational bodies, but of the church itself; (2) the lay membership of a federation should ordinarily be large; (3) the tasks undertaken by any federation should be those which arise naturally from its area and its constituency; and (4) the cultivation of a charitable, courteous, Christian spirit precedes and makes possible all forms of cooperative action.

THE OUTLOOK

While vexing, perplexing questions have and will arise, beyond all of them there is the greater joy in witnessing the

growing spirit of unity so characteristic among the larger denominations particularly and among the various Christian organizations of the church. Sectarian quarrels are becoming obsolete. Theological controversies are only evidenced by a few muscular convulsions here and there. The commission rejoices to record its firm conviction that 90% of the ablest leaders of organized Christianity are to-day thinking in terms of the universal kingdom of God rather than in denominational limits only. Whatever may be the future of organic Christian unity, we are now at the door of privilege in unity of service upon the tasks which alone can be solved by that type of organization.

IN MEMORIAM

The commission would not feel fully satisfied in submitting its annual report if special reference was not made to the death, during the past year, of two of our most active members. One, Mr. J. Edgar Leaycraft, was a member of the commission and also a member of the committee of direction: was most faithful in his interest, and a man of such wide knowledge of Christian work that his counsel was always invaluable. The other, that of Mr. James Graham Cannon, who had been the chairman of the Men and Religion Forward Movement, for many years a member of the International Committee, had fitted him in a remarkable way for participation in the work of our commission. There was probably no member of the entire commission so intelligent upon the importance of local church federations as Mr. Cannon. He had studied this from the standpoint of the interchurch program of the Men and Religion Movement, and had felt that the fulfilment of it was to be realized largely through the Commission on Federated Movements of the Federal Council. His death was a severe loss, particularly to the present chairman of the commission, who had worked in most intimate relations with him for sixteen years, and also to the secretaries, Messrs. Guild and Whitmore, with whom he had had similar relations for four years. The loss of these two valiant, faithful members of the commission will be keenly felt in the work of the future.

Respectfully submitted,

FRED B. SMITH,
Chairman.

PART III
COOPERATION
IN
FOREIGN MISSIONS

REPORT
of the
COMMISSION ON FOREIGN MISSIONS

REPORT OF THE COMMISSION ON FOREIGN MISSIONS

to the

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The foreign mission agencies of the American churches had established intimate cooperative relations some years before the Federal Council was organized. Through the annual Foreign Missions Conference of the United States and Canada, through many other conferences and committees, and by numerous mutual arrangements between boards the work of foreign missions had come to embody principles of cooperation and unity in an exceptional degree. There was no need or opportunity, accordingly, for such work in this field by a Commission of the Federal Council as would otherwise have been called for, and the functions of the commission have been simply to support the measures of the Foreign Missions Conference and to report to the quadrennial meetings of the Council the progress achieved in the field of missionary cooperation and of church unity on the mission field.

When the Commission met after the last meeting of the Council it considered the field of work open to it, and adopted the following statement:

1. It shall be the policy of the Commission not to duplicate the work of the annual Foreign Missions Conference and of its Committee of Reference and Counsel, and to look forward to the time when the foreign mission function of the Federal Council may be discharged through the annual Foreign Missions Conference.

2. It shall be the policy of the commission to use whatever influence it may, as an agency of the Federal Council of the Churches, to forward those movements of cooperation and unity which the foreign mission boards are promoting, and in which they need the support of their church constituencies.

3. It shall be the policy of the commission to publish from

time to time such bulletins or pamphlets as it may deem helpful to the mission cause and appropriate for it, in view of its character and relationships, to issue.

4. It shall be the policy of the commission to keep before the churches the attainments already made in foreign missionary work in federation, cooperation, and unity, as a help to the church at home in its consideration of the methods and possibilities of unity in the work of the church in the United States.

In accordance with these resolutions the commission has done what it could during the last quadrennium, but is convinced that there is no need of such a commission of the Council in the field of foreign missions as is called for in various other fields of the church's endeavor. It seems to the commission that it will be better if the Federal Council will appoint in its stead a small committee on foreign missions to cooperate with the Foreign Missions Conference and to be related as intimately as possible to the Committee of Reference and Counsel of that Conference. It might wisely be arranged also that the Committee of Reference and Counsel should prepare the quadrennial report of progress in the field of missionary cooperation, to be submitted to the Council through its Commission on Foreign Missions.

When the commission began the preparation of this report it was under the impression that there would not be much to chronicle in the way of new cooperative movements during the last four years. As the material has accumulated, however, the commission has been surprised at the extent to which, during these years, the principle of cooperation has been carried, and rejoices to lay before the Council the astonishing evidence of the prevalence of the spirit of unity and cooperation throughout the work of foreign missions.

THE CONTINUATION COMMITTEE OF THE EDINBURGH CONFERENCE

The report of the commission to the meeting of the Council in 1912 began with an account of the Edinburgh Missionary Conference and its appointment of a Continuation Committee to maintain in prominence the idea of a world missionary conference as a means of coordinating missionary work and of generating and claiming by corporate action fresh stores

of spiritual force for the evangelization of the world, to carry forward the investigations which the conference had begun, to prepare for another conference, to promote intercourse between different bodies of workers, and to encourage every measure of mutual counsel and practical cooperation. The Continuation Committee was just projecting its work at the time of the last Federal Council. Since then, although the war has greatly interfered with its international activities, the committee has published without interruption the *International Review of Missions*, a quarterly magazine designed to consider the work of missions in a philosophic spirit, has prosecuted many lines of investigation through special committees whose object has been to promote the cooperative study and extension of mission work, and conducted through its chairman, Dr. John R. Mott, in the winter of 1912-13 a series of twenty-one interdenominational conferences, in India, the Straits Settlements, China, Japan, and Chosen. These conferences were attended by missionaries and native leaders representing the various missions and churches at work in each area. They were devoted to the discussion of questions of occupation of the field, evangelization, the native church and leadership, the training of missionaries, Christian education and literature, medical missions and women's work, and comity, cooperation, and church unity.

The national conferences in great fields like India, China, and Japan made provision for permanent committees of cooperation and took strong action in support of principles by which these committees might prosecute their work. In India there had already been developed some interesting forms of cooperative missionary organization. The decennial missionary conference of 1902 provided for a Board of Arbitration consisting of forty representatives. This board drew up a scheme which was accepted by twenty-nine missionary societies, that were afterward joined by a dozen more, which provided for a central court of arbitration, whose duty it was to issue a statement of general principles covering the territorial apportionment of the field and the transfer of mission agents and communicants and for the adjudication of all matters of comity through six provincial courts which were established. This organization had prepared the India missions for a further step, so that the national conference held in Calcutta in December, 1912,

established regular provincial and national missionary councils, duly representative of the various missions of the Church of England and other British churches, as well as of the churches of the United States and Canada, to do what they could to prevent breaches of mission comity, and it was declared to be "desirable that special attention be paid in all areas to the following matters, in connection with which difficulties have frequently occurred:

1. Delimitation of territory.
2. Transfer of mission workers.
3. Scales of salaries of workers in the area.
4. Treatment of persons under discipline."

For the more active promotion of comity and cooperation it was declared to be desirable:

1. That spiritual hospitality be offered to persons of whatever denomination who may find themselves in an area in which the ministrations of their own communion are not procurable.

2. That all missionaries of the area be urged to avail themselves of every opportunity of meeting for prayer and mutual counsel on matters concerning the spread of Christ's kingdom in India and of cultivating mutual acquaintance and acquiring a fuller knowledge of and a deeper interest in one another's work.

3. That an annual meeting of all mission workers in a station be held to frame a policy for the coming year, and to secure the correlation of all missionary activities undertaken by them.

4. That the various missionary societies working within given areas occasionally mass their forces for special united evangelistic effort.

5. That wherever possible united summer schools be held in suitable centers for the edification of Indian workers, both men and women.

6. That every effort be made to cooperate in various forms of work, educational, medical, etc., and also in the production and distribution of Christian literature.

7. That each mission within the area be urged to recognize the importance of paying attention in its own activities to the proper correlation of the various forms of missionary work.

These national and provincial councils were at once organized and have begun their work most hopefully. The Punjab Council in spite of an expression of opinion from the executive of the National Missionary Council that all action by the newly constituted councils should be advisory and not

mandatory, unanimously reaffirmed its decision that the recognition of standards of comity should be a condition of the admission of a mission to membership in the council, and has adhered to this position, refusing to relax it at the suggestion of the National Council, believing that in the Punjab at least the missions were prepared for the fullest authoritative recognition of the principle of comity. The Bengal and Assam Council at its meeting in March, 1916, also took advance ground, unanimously substituting for a more conservative suggestion of the National Council the following:

That while the right of Christians to the ministrations of their own communion is recognized, and while congregations or small gatherings of Christians isolated from their own communion and located in an area already occupied by some recognized mission should be free to engage in any Christian work of which they are capable, the existence or activities of such congregations should not be regarded as warranting any missionary society in undertaking missionary operations in that field.

In China the National Conference established a Continuation Committee which is not, however, the official representative of the missions and churches as the Council in India is. This committee which the Conference itself chose, was to be composed of not less than forty and not more than sixty members, not less than one third of them to be Chinese. The members of the committee represented as far as possible the different nationalities, ecclesiastical families, and departments of mission work. The objects of the committee were defined as follows:

1. To help carry out the recommendations of the National and Sectional Conferences held in China in February and March, 1913, on behalf of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910.
2. To serve as a means of communication between the Christian forces of China and the Edinburgh Continuation Committee with its special committees, and the mission boards of the West.
3. To serve as a means by which the Christian forces of China may express themselves unitedly when they so desire.
4. To promote cooperation and coordination among the Christian forces of China.
5. To act as a Board of Reference when invited to do so by the parties immediately concerned.

The conference urged the uniting of Christian constituen-

cies of churches of similar type, a larger cooperation between the mission boards at home, union in higher education and all grades including and above middle schools, union in theological instruction, in medical work, in hymnology, and in nomenclature of theological and ecclesiastical terms. It recommended union publishing houses and distributing agencies, common statistics and spiritual hospitality between denominations and mutual recognition of acts of church discipline, and it urged the Continuation Committee to consider the desirability of a comprehensive name for all branches of the Christian church in China, and to suggest such a name to the ecclesiastical authorities of the various Christian bodies. This committee was organized at once, with Bishop Roots as chairman, and has carried on an efficient work through its two secretaries, the Rev. E. C. Lobenstine, and the Rev. C. Y. Cheng. It has issued the *China Mission Year Book*, various handbooks and a manual for young missionaries, and an annotated catalog of evangelistic literature. It has thirteen special committees at work on such subjects as Christian literature, Sunday-school and Bible study, survey and occupation, self-support, the social application of Christianity, etc. The Board of Foreign Missions of the Reformed Church in America has allocated one of its missionaries to act as a national evangelistic secretary under the committee.

In Japan the existence of strong federations among the missions and the churches made possible a slightly different constitution of the Continuation Committee, which it was provided should consist of twenty-four members, eight each appointed by the Federation of Japanese Churches and the Conference of Federated Foreign Missions in Japan, with eight additional members appointed by these sixteen in joint session in order to secure a more complete representation of the entire Christian body in Japan. In providing for this committee the conference voted as follows:

This Conference would put on record its profound gratitude to God for the very large measure of Christian fellowship and of observance of the principles of comity and cooperation in the nationwide work of the many missions now operating in Japan. Investigation has shown that in this work there is little overlapping or even crowding. The Conference records its conviction that the most effective promotion of the kingdom of God in Japan calls for wider application of the same principles.

We particularly recommend such forms of cooperative work as evangelistic campaigns; the production and distribution of Christian literature; still further cooperation, and, where practicable, union in theological and other education. We would respectfully urge the Boards and Societies to give large liberty to their Missions to enter into such cooperative forms of evangelistic, educational and other enterprises.

In addition to its work in projecting the three year evangelistic campaign, the committee has investigated social conditions, business and administrative efficiency, initiated special religious services in connection with the coronation of the Emperor, and promoted various union undertakings, such as the Japanese Language School for the study of the language by new missionaries, the Tokyo School for Foreign Children, and the Christian Literature Society.

THE PANAMA CONGRESS AND COOPERATION IN LATIN AMERICA

At the World Missionary Conference in Edinburgh in 1910, delegates specially interested in missions in Mexico, the West Indies, South America, papal Europe and Oriental Christian communities, held two meetings to consider how the interests of this class of missions not embraced in the program of the conference might be advanced. The outcome was the appointment of a committee to draw up a statement for publication, of which these were the closing paragraphs:

The church must not forget that the missions in the Latin and Oriental Christian countries are and long have been a legitimate part of the foreign missionary enterprise of the leading foreign missionary societies of the United States and Canada. As such they could claim the right to consideration in any world missionary conference. The American societies in waiving the claim did not admit that these missions to peoples nominally Christian are not properly foreign missions and ought not to be carried on; but yielded their preference in view of the fact that foreign missions in Great Britain and in Continental Europe mean missions to non-Christian peoples, and that British and Continental societies are organized on this narrower basis. This and other facts made it clear to the American executive committee that if the Conference were to unite all Protestant Churches it must be on this basis; and the World Conference was restricted by the addition of the words "to consider missionary problems in relation to the non-Christian world." The committee, in the judgment of many,

was justified in making the concession. The Conference was a glorious demonstration of the loyalty of Protestant Christianity to Christ, of its unity of spirit, and of its purpose of active cooperation in evangelizing the world.

Our united effort to evangelize the non-Christian world does not mean that all other missions, home or foreign, are to be abandoned, nor that the proposed increase of activity is to be at the expense of any other work whatever. On the contrary, we are justified in holding that the churches will best show their loyalty to the Master by strengthening their missions in all lands.

This declaration, therefore, affirms:

1. That nothing that was said or done at Edinburgh tends to weaken the conviction that foreign missions to other than non-Christian peoples are legitimate and necessary.

2. That much that was said at Edinburgh as to spiritual destitution of non-Christian peoples applies with almost equal force to the condition of large masses in nominally Christian lands.

3. That the missionaries and native members are assured that these missions are dear to the heart of the church and will receive its sympathy, support, and prayers.

4. That these missions are to be strengthened and extended as rapidly as possible.

5. That appeals for the development of resources for the more vigorous prosecution of the work reviewed by the Edinburgh Conference are equally for the benefit of the rest of our foreign missions.

6. That laymen and ministers are earnestly invited to visit our missions in non-Protestant Christian lands in order that they may, by careful observation and study, determine for themselves the need of such missions, the character of the methods used, and the extent and value of the results.

As an outcome of these meetings at Edinburgh there was held in New York on March 12th and 13th, 1913, under the auspices of the Committee of Reference and Counsel of the Foreign Missions Conference of North America a special conference on missions in Latin America. There were present 130 delegates from twenty-five missionary organizations at work in this field. One of the most important papers was the statement of the demand and opportunity for cooperation in Mexico in Christian education, Christian literature, and self-support. This conference in adjourning provided for the establishment of a small committee "to deal with the whole subject of the work in Latin America, and especially with the question of

cooperation." This committee was soon enlarged to represent all the boards at work in Mexico where the rapidly changing political and social conditions called for a complete readjustment of the missionary enterprise. This enlarged committee consulted the missions throughout Latin America as to their desires and needs, and ascertained that their most urgent conviction was that there should be a special conference on mission work in Latin America. The Committee was further enlarged, accordingly, by the addition of representatives of the various churches interested in Latin America, and the enlarged committee arranged for and carried through the Congress on Christian work in Latin America held in Panama in February, 1916. Already it has become clear that this Congress will accomplish for the work in Latin America at least as much as the Edinburgh Conference has accomplished for the fields which it considered. The Congress in Panama and the activities which led up to it and have flowed from it have already yielded great results. There were present at the Congress 304 delegates, of whom 145 were from Latin America, representing the churches and missions from Mexico to Chile and Argentina. Eight commissions, after long preparation presented reports which were made the basis of the discussions at Panama, as follows:

- I. Survey and Occupation
- II. Message and Method
- III. Education
- IV. Literature
- V. Women's Work
- VI. The Church in the Field
- VII. The Home Base
- VIII. Cooperation and the Promotion of Unity

The Report of Commission VIII on Cooperation and the Promotion of Unity shows how great have been the advances in cooperation in Latin America, and how urgent the need remains for further progress. A few points only may be referred to:

- I. The conference of missionaries and missionary boards working in Mexico, June 30 to July 1, 1914. In view of the fact that almost all the missionaries at work in Mexico were present in the United States and that they and the boards which they represented felt the urgent need of common counsel that the work might be reorganized in the best possible way

after the disturbances of the last two years, a Conference on Missions in Mexico was called by the standing committee on Cooperation in Latin America. The conference convened in the rooms of the Methodist Book Concern, Cincinnati, on June 30th, 1914, at 10 A. M. The following Boards were represented: American Baptist Home Mission Society, American Bible Society, American Board of Commissioners for Foreign Missions, Christian Woman's Board of Missions, American Friends' Board of Foreign Missions, Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, Board of Foreign Missions of the Methodist Episcopal Church, Board of Missions of the Methodist Episcopal Church, South, Board of Foreign Missions of the Presbyterian Church in the United States of America, Executive Committee of Foreign Missions of the Presbyterian Church in the United States, International Committee of Young Men's Christian Associations.

The conference lasted two days, and, in the spirit of prayer, in the spirit of unity, and in the spirit of hope and courage which prevailed, it was felt by all those present to have been one of the most notable gatherings they had ever attended, and as they have looked back over it since, it seems to them that it marked the beginning of a new era of true missionary cooperation and efficiency of administration.

Maps and tabular statements had been prepared furnishing each delegate with information regarding all the work which the missions were doing in Mexico. After a full preliminary discussion, the five following committees were constituted, each made up of representatives of all the missionary agencies composing the conference, and every member of the conference being assigned to work on one or more of these committees: (1) Press and Publications; (2) Theological Education and Training Schools; (3) General Committee on Education; (4) Territorial Occupation; (5) General Committee on Mexico to consider all questions not included in the above four. These committees, meeting separately, studied thoroughly the subjects assigned to them; then the whole conference reconvened and the various reports were taken up one by one, fully discussed and amended, and then adopted.

The first committee recommended a joint depository and selling agency to be established in Mexico City, that all the present church papers be united into one, that an illustrated

young people's paper be published, and that a joint publishing plant be established in Mexico City under the control and support of a joint board representing the cooperating churches. The Committee on General Education recommended that there should be high schools, at least one for boys and one for girls in each section of Mexico, and that there should be a standing committee on education, representing the various missions, to study the question of education and make suggestions regarding curriculum, conduct, and correlation of schools; that all higher grades of education should be cooperative in places that are occupied by two or more denominations; that there should be a union college and a consolidation of normal schools. The committee on theological education recommended the establishment of a union Bible institute and theological seminary. The conference considered and adopted suggestions to provide for the occupation of the entire field and to avoid as far as possible overlapped and duplicate cooperation. And it provided for a permanent field committee:

1. To carry into effect as far as possible the plans of cooperation and unity, to consider all proposed interdenominational policies, and to make recommendations to the boards concerned.

2. To consider all further questions of cooperation and unity and to make recommendations to the boards concerned.

3. To arbitrate differences which may arise between church bodies in putting into effect policies of cooperation and unity when requested.

4. To consider all matters of common interest which may be referred to it for counsel or direction.

5. To promote and oversee the creation of a Christian literature suitable to the needs of the people and to secure its distribution.

6. To give special attention and care to the securing of adequate titles to all mission properties.

These recommendations were all considered and readopted at a larger meeting of representatives of the missionary agencies at work in Mexico held during the sessions of the Panama Congress.

2. The Panama Congress passed no resolutions, with the single exception of one constituting the existing Latin American Cooperation Committee as the Continuation Committee of the Congress. This committee in enlarged form has since the Congress carried forward steadily the work of cooperation. It has published reports of the Congress with supplementary volumes in Spanish and Portuguese. It has issued an

annotated catalog of Spanish literature, and it has promoted the development both of denominational and of cooperative work throughout Latin America.

3. The Panama Congress was followed by regional conferences in Lima, Santiago, Buenos Aires, Rio, Havana, Porto Rico. These were attended by deputations from the Panama Congress. They provided for the most efficient and cooperative development of the work in each separate area, for union efforts as far as possible in education and the publication of literature, and the accurate survey of the field, and appointed permanent regional committees. To help them in their work and to make effective the work of the general Committee on Cooperation, the Christian Woman's Board of Missions of the Disciples of Christ has allocated the Rev. S. G. Inman, as General Secretary, and it is hoped that the three Boards which have the largest work in Latin America will each allocate a man to meet the general needs of the whole Latin American field in education, publication, and Sunday-school work.

4. One of the most encouraging developments of cooperative work has been in the island of Porto Rico. Here there is a federation of the churches whose objects are "(1) to manifest the unity of the evangelical churches in their divine Lord and Savior; (2) to cultivate the spirit of fraternity and fellowship among the different denominations; (3) to seek the cooperation of all the evangelical churches in the island, as well as to promote the civic, social, and moral progress of the people.

"The members of this Federation are the evangelical churches in Porto Rico that accept the doctrine of the Holy Trinity, that by authorization of their respective legislative or representative bodies seek admission to the Federation, and that pledge themselves to observe the spirit and letter of this constitution."

This Federation has an executive committee, committees on Christian literature, temperance, and Sunday observance. The island has been covered by a united territorial distribution of the field, and there is cooperation in the publication of a church paper, in the training of the ministry, and in the higher education both of boys and girls.

5. Many cooperative measures are either already under way or in contemplation throughout Latin America. The

higher educational institutes of the missions in Brazil are considering a plan of coordination in a Brazilian university. The Lutheran churches have formed a pan-Lutheran Society for mission work in Latin America which is sending a man to Buenos Aires where there is a good foundation for work among European immigrants. The plan of the society is to hold the responsibilities of the Lutheran churches for Latin America in trust for the time being until three or more of the general Lutheran bodies shall agree to accept a transfer of the work into their cooperative care. "No one," says Dr. Fry, the secretary of the committee, "will find it hard to see what a strong bond of union such an aggressive common mission task, which means so vastly much for the future, must prove. So that, in addition to the untold good it will do for South America, it will also go far toward supplying the incentive to federate, which we in North America have so long and so earnestly been praying for." In Chile the Methodist and the Presbyterian missions are working together harmoniously with one theological school and one church paper and Sunday-school helps, and with the Methodist mission caring for the higher education of girls, and the Presbyterian mission for that of boys.

6. In no way has the new cooperative effort in behalf of Latin America borne greater fruit than in the home propaganda. The united mission study books on Latin America and the united effort of the different denominations in issuing their own books simultaneously on Latin America have resulted in such a growth of study and interest as surpasses anything that has been experienced in connection with any other field.

THE ANNUAL FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

This conference, begun in 1893, has increased greatly both in interest and in influence during the last quadrennium. During that quadrennium it has revised its constitution and reorganized its committees. At the twenty-third conference held in Garden City, January, 1916, there were present 122 representatives from forty-nine missionary organizations. The object of the Conference is defined in its constitution as follows:

This conference is organized primarily for the consideration of questions relating to the administration of Foreign Missions and for the investigation and consideration of matters of practical interest

to the participating boards and societies. It is the agent of all the societies, individually and collectively, for securing information and for promoting the measures that shall conserve the best interests of all. The value of all its declarations will in a large measure rest in the thoroughness of its investigations, in the sanity of its methods of procedure, and in the reasonableness of its conclusions. The object of the Conference is to foster and promote a true science of missions.

Its most important committee, the Committee of Reference and Counsel is now organized into the following sub-committees:

- On Emergencies and Reference
- On Missions and Governments
- On Finance and Headquarters
- On the Cultivation of the Home Church
- On Interdenominational and Undenominational Agencies
- On Principles and Methods of Administration
- On Relations to Similar Bodies
- On Statistics
- On Medical Missions

It has an Advisory Council of eminent laymen with experience in public affairs and international law who advise with it when desired in matters involving missions and governments. The conference has rendered invaluable service to the foreign mission cause. During the last four years it has held in addition to its annual gatherings a series of special conferences, one on the Situation in China, in February, 1912; the second on Missions to Mohammedans, in January, 1913; the third on Latin America, in March, 1913; and a fourth on Cooperation and the Promotion of Unity, in January, 1914. This last conference attempted to adopt no resolutions, but it discussed in the fullest and most helpful way the present condition of cooperation and union in evangelistic, educational, and medical work, and in the distribution of forces, the difficulties found in theological and ecclesiastical limitations, the experience of the German missionary societies in cooperative effort, the relation of Western theological statements and forms of religious experience to other races, the duty of the churches in the mission field toward the denominational divisions of the West, the fundamental truths held in common, the growth of the spirit of unity, and the teaching and spirit of our Lord, and the place in the church of prayer for the unity of all believers.

In 1915, after several years' careful work, the Foreign Mission Boards issued a united cable code for use by missions and missionaries in all parts of the world.

THE UNION CHURCHES IN ANGLO-AMERICAN COMMUNITIES

One of the committees of the Foreign Missions Conference is charged with the responsibility of helping to provide by means of union churches for the religious needs of Anglo-American communities on the mission field. Within the last four years this committee has provided pastors, and in many cases subsidies toward their support, for the union churches in Yokohama, Tokyo, Peking, Mexico City, and Rio, while it has continued help to various other churches. It is supplying men also for the self-supporting union churches in the Panama Canal Zone. It should be known that, with the exception of two or three bodies, all the evangelical churches have united in the Canal Zone in the maintenance of union church organizations at five centers. These churches are entirely self-supporting, but need and deserve the help of generous friends at home for the provision of adequate church buildings.

THE FEDERATION OF THE WOMAN'S BOARDS OF FOREIGN MISSIONS OF THE UNITED STATES

Close cooperative relations among our Woman's Boards of Foreign Missions began in 1900 with the organization of the Central Committee on the United Study of Foreign Missions. Ten years later came the Jubilee of the Woman's Boards of Foreign Missions when the remarkable campaign of the women in the interest of foreign missions drew closely together the representatives of the different churches, with the result that in 1913 after three years of preliminary discussion the federation was organized with a General Advisory Commission and four territorial commissions, with headquarters in New York, Chicago, San Francisco, and Nashville. The first work undertaken by the General Advisory Commission was the issuing of a program for a day of prayer on January 9th, 1914. The commission has standing committees on an international day of prayer; on summer schools for foreign missions, on colleges, schools, and young people's work, on children's work, literature, publicity and territorial work, and the old Central Committee on the United Study of Foreign Missions

is identified with it as its publication committee. Twenty boards belong to the Federation, whose purpose is stated in its constitution as follows:

The office of the General Advisory Commission shall be to connect the woman's boards and the territorial commissions; its purpose shall be "to stimulate united prayer and study and a spirit of fellowship of service; to secure a deeper realization of the whole task of foreign missions, a clearer understanding of difficulties and problems, a fuller development of resources, and a truer conception of the dignity, scope, and purpose of woman's work for missions."

The Federation established the young people's missionary magazine *Everyland*, and through its Christian Literature Committee is publishing a Chinese *Everyland* in Shanghai. During the summer of 1914 the Federation conducted twenty-four summer schools for missions with a registration of over 8,000.

BOARD OF MISSIONARY PREPARATION

The Report of the Commission four years ago mentioned the establishment of Boards of Missionary Preparation in Great Britain and America. The board in America is appointed by the Foreign Missions Conference. It consists of not more than thirty-six members. Its aim is "to secure the most adequate kind and quality of preparation for those who are in training for foreign missionary service." It has held annual meetings and in addition a series of special conferences. At its meeting in December, 1912, it heard reports from committees "on the present plan and practise of foreign missionary boards as to preparation required of their candidates;" "to study the present facilities afforded missionary candidates and to discover what further facilities are needed especially in the following subjects: science and history of missions, religions of the world, psychology, pedagogy, science of language and languages of different fields, English Bible," "on courses of reading for candidates under appointment for missionary service and for missionaries;" "on the evangelistic qualifications of the foreign missionary."

In 1913 the board considered reports of committees on the preparation of different types of missionaries, and on the furloughs of missionaries. In 1914 it dealt with the special preparation of missionaries for different fields, and in 1915 with the preparation required for dealing with the different great religions. It has also brought together the representa-

tives of theological seminaries and medical schools, and will consider at its annual meeting in December, 1916, the training of educational missionaries. The board has already rendered a service which no denominational agency could have rendered and which has been of great value to all.

INTERDENOMINATIONAL HOME MOVEMENTS

THE LAYMEN'S MISSIONARY MOVEMENT

The Laymen's Missionary Movement has conducted during the quadrennium two great missionary campaigns in behalf of the churches. In March, 1913, committees representing the Foreign Missions Conference and the Home Missions Council in an all day meeting decided upon a united campaign for home and foreign missions, appointing a central committee and requesting the executive committee of the Laymen's Missionary Movement to take general charge of the organization and direction of the interdenominational convention and conference features of the campaign. In the first five months of the campaign 425 interdenominational conferences were held at which fully 350,000 people were present. The campaign lasted from the fall of 1913 to the spring of 1915, during which time 695 conferences were conducted. The general secretary of the Laymen's Missionary Movement states: "The bigness of the whole missionary task as contrasted with the work being undertaken by only one denomination was steadily kept in mind and the value of cooperative activity became increasingly evident as the work progressed. The campaign emphasized the essential unity of the missionary spirit and task and proved the ability of missionary organizations to work together in complete harmony."

The central committee representing the home and foreign mission boards regarded its work as completed in the spring of 1915. Beginning in October, accordingly, the Laymen's Movement undertook a new campaign throughout the nation which was carried through in spite of the European War, with conventions in sixty-nine cities. The secretary reports:

In the first convention of this series in Chicago the paid registration reached the astonishing total of 4,556. All records were broken in this single feature and few thought it would be surpassed. But Los Angeles with a determination not to be denied set a new mark at 5,990. This is the largest paid registration in a men's convention

of any kind ever held. The simple fact that such large numbers of men were willing to register and be counted among the missionary forces of a community is a source of strength to the churches of any city. Ten years ago such a demonstration would have been impossible and indeed unthought of.

The large registration has not been confined to a few of the cities. In the first national campaign it was thought that the high tide of registration, attendance, and interest had been reached. The plan was new and thus possessed the drawing power of novelty. The dinner feature also created interest and increased the number of delegates. The fact that the registrations were larger this year without the attractive power of novelty or the great dinner is convincing evidence of the deepening interest in missions among the men of the churches.

In the forty-nine cities where conventions were held in both campaigns the paid registration this season has been 73,154 as compared with 51,074 six years ago, a gain of 43.2 per cent. The total paid registration in the seventy city conventions of 1909-10 was 71,408, and in the sixty-nine conventions of the present season 101,927, a gain of 42.7 per cent.

The attendance and the interest in nearly every one of the conventions this year have been unusual. Seriousness of thought has been a characteristic feature. The delegates have seemed to realize the tremendous importance of the situation and the burning needs of the world to-day. World problems have been frankly discussed and the solution sought in a prayerful spirit. Those attending have felt that a new call to world service had been sounded and that the conditions demand a hearty response on the part of every Christian layman. As the appeal has been urged for a larger devotion of life and application of effort to the solving of the many problems connected with the missionary enterprise at home and abroad, there have come a depth of purpose and a new surrender of life to the call of God. Unless all signs fail the results of the campaign will go far beyond the most sanguine expectations. Already these results are materializing and are bringing new inspiration to the workers.

This campaign came to a close with the national convention in Washington in April, 1916.

THE MISSIONARY EDUCATION MOVEMENT

The Missionary Education Movement represents the co-operative work of the mission boards in the field of missionary education. During the last four years it has continued and

expanded its work of publishing mission study text-books, and of conducting summer conferences. In 1913 the Christian churches celebrated the one hundredth anniversary of the birth of David Livingstone. Practically all of the foreign mission boards in the United States and Canada united in the use of the material provided by this Movement for various grades and more than 1,000,000 pieces of material were circulated. In 1914 the theme of the United Foreign Missionary Campaign was "The New Era in Foreign Missions," with text-books on China, Mexico, and the new conditions in Asia and throughout the world. In 1915 the theme was "The Social Force of Christian Missions," with text-books on *The Social Aspects of Foreign Missions* and *Rising Churches in Non-Christian Lands*. For 1916-17 the program is "The Two Americas," with a series of text-books on Latin-American fields.

Seven summer conferences attended by 1,633 delegates were held in the summer of 1916 in the United States and three in Canada. Each of the four years has seen from five to seven conferences. Each conference is held under the direction of the various home and foreign mission boards and is ten days in length, and its program of class sessions on missions and Bible study, its open parliaments to discuss all departments of church work, and devotional and missionary addresses and sermons are rapidly building up a constituency of strong men and women for local and district church work.

The true spirit of Christian brotherhood, the full fellowship of Christ's disciples, and the abounding power of the missionary life of service are fostered in these conferences, and hundreds of men and women have entered Christian service as a life-work and thousands have entered into some form of Christian avocation, in addition to their regular work.

THE YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

During the last four years the Young Women's Christian Association has extended its cooperative work in various fields. Two secretaries were sent in 1913 to open the work in Turkey, and about 1,200 members are enrolled in thirty distressed associations. The one secretary now in the field has been mainly occupied in emergency and relief work among these and other young women. Buildings have been erected in a number of cities in India and American secretaries were sent in the fall

of 1916 to work with the honorary English secretaries who have hitherto done the work. In Tokyo, attention has been given to factory employees and nurses, and a travelers' aid movement has been developed, while in Yokohama instruction in American customs has been given to girls about to emigrate to the United States, and a reception home has been established at Angel Island and secretaries appointed at Los Angeles and San Francisco to help to care for Japanese women entering America. In China special attention has been given to the problem of physical development of Chinese girls and the promotion of play. City associations were established in Canton in 1912 and in Tientsin in 1913, and summer conferences for Chinese women students were held in 1915.

A large development of the work in Latin America has been begun. Special attention has been given in behalf of the churches to the care of Oriental students in the United States. When in 1914 the Chinese government first included women among the indemnity fund students, the Young Women's Christian Association of China was asked to conduct the competitive examinations by which the scholarship girls were chosen, and the Association in this country was requested to recommend the schools to which the successful competitors should be assigned, to make reservations for them, welcome them on arrival, and exercise a friendly oversight of them during their years in this country. The same requests were made on behalf of the second group of indemnity fund girls, arriving in the autumn of 1916.

There are 200 Oriental women students now in the United States and eighty-five of these attended the summer conferences of 1916.

In sympathetic relationship with the Young Men's and the Young Women's Christian Associations, but independent of them, the Committee to Promote Friendly Relations among Foreign Students has been established to increase acquaintance and good-will among foreign students in the United States and between these students and American students.

The work of the Young Men's Christian Association in foreign lands has expanded its cooperative activities in many directions. The 197 secretaries represent different bodies of Christians and the national committee of Turkey has been an instance of diversity in organization and of harmony in operation. Here Anglican, Presbyterian, Lutheran, Bulgarian and

Greek Orthodox, Gregorian, Maronite, Armenian, Greek and Syrian Protestants fraternize and work together. Through the influence of the Associations, the ancient Syrian churches in Travancore, India, were brought into evangelistic cooperation with other bodies. From the membership of these churches 40,000 assembled in five conventions, decided to join in the Indian nation-wide evangelistic campaign, chose district secretaries to become their executive representatives and subscribed the funds for their support.

Cooperation marks the evangelistic efforts of the churches and the associations, notably in Japan, India, and China. In these joint undertakings the associations' contributions have included the furnishing of headquarters, members of executive committees and staff, many speakers, the preparation of manuals to guide in the organization of campaigns and in the training of inquirers, teachers of normal groups for prospective but untrained group Bible leaders, the turning of inquirers as far as possible over to pastors and churches for contact and instruction, and steady emphasis upon Bible study and personal evangelism as working methods to precede, parallel, and follow up the public proclamation of the gospel message. This combination of agencies and methods has won to Christ and the church relatively large numbers of men and boys, especially in the government schools and in official business circles.

Ten mission boards operating in China have each allocated one or more of their workers to be associated with the secretarial staff of local associations in their respective areas, their special objective being to more effectually reach the government students. A much larger number of missionaries and Indian church leaders have cooperated with the Young Men's Christian Association in serving the soldiers in France, Egypt, Mesopotamia, and East Africa.

The Association is often a pioneer in bringing non-Christian officials, educators, and business men into direct contact and cooperation with Christian ideals and institutions. The promotion of athletics, playgrounds, health lectures, and related welfare movements leads in this direction.

The student associations in the government and mission schools now number 136 in China alone, with a membership of 10,572. Of these, 7,612 were in Bible classes last year and

1,086 were led into church-membership. The student conferences weld these many college groups into a conscious brotherhood of Christ's believers and servants. Few influences surpass these gatherings in furthering true Christian unity on the mission field.

The conference estates, which are being provided largely through funds raised in North America, will increase this opportunity for cooperative effort, because on these grounds will gather, from time to time, not only leaders of various branches of the church working among students, but conferences of agencies other than the Association. Within the field of publications, the Association movement has been able to minister by providing literature particularly useful to students, not only of the government schools, but also of schools founded by the various churches. There is no more important work before the Association than the sphere of this cooperative effort. The production of a single national committee in this field in 1914 amounted to 35,000,000 pages.

COOPERATIVE MOVEMENTS IN MISSIONARY LITERATURE

Both the Edinburgh Continuation Committee and the Latin-American Cooperation Committee, and also the various cooperation committees appointed on the mission fields have realized the importance of cooperation in the production and distribution of Christian literature. Subcommittees are actively at work promoting such cooperation. Almost the earliest forms of interdenominational cooperation were found in the Bible and Tract Societies. There are eight tract societies in China and nine such interdenominational organizations in India. In China and Japan the various missions have united in Christian Literature Societies, the society in Japan being directly representative of and supported by the missionary bodies, two of whom also allocate missionaries to work with it. In India there is a strong movement to unify some of the existing organizations. In Chosen, the Korean Religious Book and Tract Society is the only source available for the production of a Christian literature, and is making a quarter centenary appeal for an endowment fund to enable it to do the work which the seven missions in Korea united in the society are asking to have done. In Shanghai the two great mission presses of the Presbyterians and the Methodists

are working over plans of consolidation. In China and Japan the missions unite in the publication of year books, reviewing annually the missionary work and its environment.

In January, 1915, the American Committee of the Nile Mission Press, established through the efforts of Dr. Samuel M. Zwemer to cooperate with the British Executive Committee in raising funds to support this work of evangelism by literature among Mohammedans, was reorganized to form the American Christian Literature Society for Moslems, incorporated under the laws of the state of New York. The directors of the new corporation are representatives of the various missionary boards engaged in work for Moslems. The society now includes 168 members and many other contributors. Several missions in Egypt, British and American, have agreed to a plan of joint colportage work through the Nile Mission Press. In addition to helping the Nile Press the new American Christian Literature Society for Moslems plans to work generally throughout the Moslem field, cooperating with the missions at work there.

During the past year plans of reorganization of *The Missionary Review of the World* have been completed, and with the approval of the Home Missions Council and the Foreign Missions Conference the *Review* has been taken over by The Missionary Review Publishing Company, acting in the interest of the mission boards and will be published by this company as the general interdenominational organ of the missionary enterprise.

Mention should be made of the immense influence exerted by general missionary literature in the development of a common missionary mind and spirit. The great missionary biographies and discussions of missionary principles are interdenominational in their scope and temper and are steadily and surely unifying the thought and purpose of the Christian churches in their missionary task.

CHURCH UNION

Important movements of church unification at home have advanced during the quadrennium and will have far-reaching effect upon the mission field. The proposed union of the Methodist, Presbyterian, and Congregational Churches in Canada will not only deeply influence the home mission policy and situation in Canada, but will largely affect foreign missions

in many fields. The movement toward the unification of Methodism will completely change the missionary situation in Latin America and Asia and Africa, and is rightly stirring profoundly the thought of the missionary leaders. At their fourth triennial conference in Junaluska in August, 1916, the representatives of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, after considering their missionary enterprise, adopted the following resolutions:

We hail with great joy the prospect of a real unification of American Methodism, the way to which has been so auspiciously prepared by unanimous action of the General Conferences of the two Episcopal Methodisms. We rejoice most of all in the impress and guidance of the Holy Spirit evidenced by the enthusiastic approval of the rank and file of both churches. Therefore, we declare:

First, that as a Movement and representing the laymen of Southern Methodism, we accept unqualifiedly the principle of unification promulgated by both General Conferences, believing it to be the will of our common Master and Lord.

Second, that we hereby register the definite conviction that a plan for unifying the two churches can be found which, unjust to neither, will contribute to the fullest development and largest efficiency of both, at home and abroad.

Third, that while we welcome the fullest discussion in press and on platform and would not hinder the freest expression of honest conviction upon a matter so vital to the future usefulness of the church, we do strongly deprecate any disposition to obscure the issues of the living present by reviving those of the past.

Fourth, We hereby pledge ourselves and our best efforts for the realization of the proposed unification on such a basis of courage, sacrifice, and Christian good-will as shall minister to the spread of the kingdom of God on earth, and which shall be for his glory.

The Continuation Committee Conferences in Asia were very clear and earnest in their utterances with regard to the unity of the Christian church. The India National Conference, meeting at Calcutta in December, 1912, said:

This conference is of the opinion that there is undoubtedly a strong desire on the part of many of the leaders of the Indian Christian community for a comprehensive church organization adapted to the country. While the community as a whole, as might be expected from its origin and history, cannot be said to have shown any strong and widespread desire in this direction, neither can it be said that there is anything within the community itself which would militate

against the realization of such an ideal. This conference, therefore, considers that every facility should be afforded for the spread and development of this desire in the Indian Christian community at large.

In conclusion, this conference, feeling certain that the unity of Christendom is in accordance with the divine purpose and is the means by which above all else the world will be brought to recognize in our Jesus Christ their Savior and Redeemer, and thankfully recognizing the many evidences that at the present time this truth is being brought home to the hearts and consciences of Christians all over the world by the manifest working of the Holy Spirit of peace and love, most earnestly calls upon all to whom its voice may come to be instant in believing prayer to the God and Father of our Lord Jesus Christ, that he will vouchsafe speedily to accomplish his gracious purpose and hasten the day when the prayer of our Redeemer may be fulfilled and all his people be perfected into one.

The Canton Conference in February, 1913, declared:

We recognize that the Chinese church, both as regards her leaders and the majority of her membership, is strongly in favor of one church open to all Christians and is making a more or less conscious effort to realize that aim. This does not mean that there will be a uniform statement of faith, or identity in forms of worship, or one central church government, but that there will be an attempt to make this a truly Chinese church, which in all its constituent parts will comprehend the whole Christian life of the nation. What form or what name that church will take is not yet clear; but, knowing that the church is the body of Christ, which has its own heavenly nature, and is not finally under human control, we recognize that, in consulting together concerning its future development, we are not to consider how we may please ourselves, but to set ourselves wholeheartedly to consider how we may preserve the veritable *Imago Christi*. Our faith is in the guiding of the Holy Spirit, who will safeguard the essential liberty of the constituent parts of the church. He, too, will enable us to share as a common possession the benefits of those varied attainments in truth, faith, and practise which each denomination holds as a sacred trust received by the grace of our own Lord. While, however, the Chinese church should continue to receive and absorb every good influence which the church of the West can impart, it should in respect of forms and organizations have entire freedom to develop in accord with the most natural expression and largest cultivation of the spiritual instincts of Chinese Christians.

In order to hasten unity we recommend that this subject be afforded a large place in the columns of the religious press, Chinese,

English, and German, and also receive close attention in our local councils and union conferences. Moreover, serious thought should be given to enabling the Chinese church as such, and not as a foreign-directed organization, to give expression to its own best impulses. Each of the four succeeding conferences under Dr. Mott's presidency should consider carefully whether the time has not come to arrange for a conference which shall be thoroughly representative of the Chinese church to deliberate upon the name, autonomy, self-support, and discipline of the Chinese church, as well as upon its relation to foreign missions. Such an assembly, called not to legislate but to study existing conditions and to register Chinese opinion, would be timely. It would throw light upon urgent problems, save the movement toward autonomy from ill-regulated growth or mere chance development, and evidence the desire of all missions to appreciate fully and to profit by the views and aspirations of the Chinese church.

The China National Conference meeting in Shanghai in March, 1913, declared:

This conference prays with one accord for that unity of all Christians for which our Lord himself prayed, that the world may know and receive him as God the Son, the Savior of all mankind, and in accordance with this prayer, earnestly desires the unity of the whole church of Christ in China.

In order to do all that is possible to manifest the unity which already exists among all faithful Christians in China and to present ourselves, in the face of the great mass of Chinese non-Christian people, as one brotherhood with one common name, this conference suggests as the most suitable name for this purpose, "The Christian Church in China."

As steps towards unity, this conference urges upon the churches:

1. The uniting of churches of similar ecclesiastical order planted in China by different missions.
2. The organic union of churches which already enjoy inter-communion in any particular area, large or small.
3. Federation, local and provincial, of all churches willing to cooperate in the extension of the kingdom of God.
4. The formation of a National Council of the Churches in accordance with plans which the Continuation Committee of this Conference shall devise if it deems such a Council necessary.
5. The reference to the China Continuation Committee of the following suggestions:

- (1) That the China Continuation Committee be asked to consider the question of uniform terms for use in the churches.

(2) That a hymn-book for common use, and a book of prayers for voluntary use in public worship, be prepared.

(3) That provision be made for the publication of a China Church Year-book.

6. The fresh study by all Christians of the faith and order held by those who differ from them, in order to promote cordial mutual understanding; and the holding of local conferences from time to time for the discussion of the important subject of Christian unity.

8. Prayer in public and in private for the whole church of Christ, with confession of our sins against one another, and intercession for the growth of unity.

The conference of native Japanese leaders meeting in Tokyo, April, 1913, said:

It is the sincere hope and earnest prayer of every Christian man and woman that all the churches representing Christianity in Japan may come together and be made one in Christ, with one faith, one order, and one work; but we think it will be some time before this high ideal can be realized.

It is our desire that all those churches of similar faith and order should be encouraged to effect a union among themselves as the first step to the larger unity of all Christian bodies.

The National Conference in Japan, while more conservative in its statements than the National Conferences in India and China, adopted the following resolutions:

This conference would put on record its profound gratitude to God for the very large measure of Christian fellowship and of observance of the principles of comity and cooperation on the part of churches and missions in Japan. The conference records its conviction that the most effective promotion of the kingdom of God in this land calls for wider application of these principles.

It is the sincere hope and earnest prayer of this conference that all the churches representing Christianity in Japan may be brought together in fuller unity in Christ. Realizing that no practical cooperation can take the place of that unity of faith which can come only by the gift of God in answer to prayer, and through a real desire on the part of all to learn the whole mystery of faith, not only as each body has received it but also as it has been given to others, we call upon all Christians in Japan to engage in united prayer for the realization of the unity for which our Lord himself prayed.

In India, while welcoming the organization of missionary councils resulting from the Continuation Committee Conferences, there were many who still feared that the union of the

missions in such councils "might divert attention," as the committee of the General Assembly of the Presbyterian Church reported, "from the more desirable union of churches in their ecclesiastical relations." The establishment of the councils and war conditions, this committee reports, "have to a certain extent diverted attention from the great work of linking up the churches," but the report continues:

"Even though some of the enthusiastic leaders in the union movement counsel delay, yet is it not true that in the present crisis through which the world is passing, when the hearts of so many are failing through unbelief, there is all the more need of the testimony of union among the Lord's people to the fact of the living Christ in their midst, and to his mission through them to the world?"

So far as known to the committee, the churches favoring the basis or accepting it are:

1. The South India United Church, which has already provisionally appointed delegates to join in constituting the first Provincial Council for South India.

2. The English Baptist churches, which at their seventh triennial conference unanimously accepted the basis as amended. At this meeting the chairman and the secretary of the Home Committee were present, so that the action was practically endorsed by the home authorities.

3. The Methodist Episcopal Church at its last Central Conference accepted the principle of the amendment, and its executive committee has referred it as accepted by our church to the next Central Conference in 1916 for favorable consideration and action.

4. The American Marathi Mission has heartily approved of the amended basis, and is prepared to move forward in line with the other churches.

Thus, counting our own, there are five important churches in India prepared to enter into federal union on the basis accepted by last General Assembly. How far other churches are seriously considering it, the committee has no certain information to present. It is interesting and encouraging, however, to know that the basis has been put into Roman-Urdu, and has been circulated among the churches of the London Missionary Society in the Benares and Mirzapur district. It will be dealt with at their annual meeting in council at the end of January. The president writes, after stating certain difficulties in the way, "Still we, I am sure, strongly feel that the United Church idea is a bigger, wider, deeper one than that of united missions, and so we shall fall into general line with your big scheme, that I am practically sure. I shall use what influence I have in that direction."

The basis of the proposed federation is set forth in the following extract from the report of the Committee on Church Union to the General Assembly of The Presbyterian Church in India at its meeting in December, 1913:

The amended form of that Resolution as now proposed is as follows:

The Federation shall not interfere with the existing creed of any church or society entering into its fellowship, or with its internal order or external relations. But in accepting the principle that the church of God is one, and that believers are the body of Christ and severally members thereof, the federating churches agree to respect each other's discipline, to recognize each other's ministry and to acknowledge each other's membership by a free interchange of full members in good and regular standing duly accredited, welcoming them into Christian fellowship and communion as brethren in Christ.

Note 1. In accepting this basis the federating churches understand the recognition of each other's ministry as not committing any church to any particular doctrine or form of ordination observed in any other, but while agreeing to the right of each and all to administer ordinances in their own communion according to the mode and practise therein observed, and also the right of each church to define its own tests and standards for its ministry, they desire to promote free interchange of pulpits between ministers of different churches and to foster ministerial fellowship and cooperation in divine service and sacred ordinances, and in Christian work.

Note 2. They agree to acknowledge each other's members without requiring them to conform to the practises, doctrines, or ordinances peculiar to any particular church or denomination in whose fellowship they wish to join. This is not to be regarded as contravening the liberty of any church to determine the conditions of voting membership or, in the case of its own particular adherents, to follow what it believes to be the teaching of Scripture and the mind of Christ in regard to forms of ordinances and of admission to membership.

As it was to this Resolution alone that objection was taken by the General Assembly it is now submitted for consideration as amended in order that with this modification the basis of federation may be adopted. It may appear that the formation of Provincial and National Councils of Missions in accordance with the findings of the National Conference at Calcutta renders the creation of a similar organization for the purpose of the federation of the churches unnecessary. It is true that some of the work that the federation hoped to do may be done by these bodies. But in view of the fact that in their case the

unit is the mission it does not seem possible for them to accomplish the task that the federation has set before itself of bringing together into close fellowship those churches which are willing to recognize each others' ministry and interchange members. This committee would accordingly submit for the consideration of the Assembly the question whether the ideal which the proposals for federation represent should not still be maintained as of paramount importance for the future of the church of Christ in this land.

The South India United Church has continued its work of binding together in one church body nine different church councils with 130 organized churches formed through missionary effort both from Great Britain and America. A strong united evangelistic movement has been carried on in South India and a similar movement is now under way in the United Provinces in the north. The first meeting of the All-India Conference of Indian Christians was held in Calcutta in December, 1914. Committees were appointed to consider present laws relating to Indian Christians, the encouragement of technical industrial education among them, and the establishment of an Indian Christian organ for the whole of India. In a paper on the present status of village Christians in the Madras Presidency it was stated that over 250,000 Christian children of school-going age were not provided with any means of education. During the same year 25 churches and missionary bodies united in the presentation to the viceroy of a petition relative to the disabilities of the Indian Christian community under the existing state of the law with regard to divorce.

With the cooperation of the Edinburgh Continuation Committee the India Missions are carefully surveying their task. The Revs. W. H. Findley and W. H. Hannum are devoting all their time to a careful study of conditions and determination of the measure of evangelistic occupation and neglect.

Perhaps the two most notable events in the history of Japanese Christianity during the quadrennium were the "Three Religions Conference" held in Tokyo in November, 1913, and the Three Years Evangelistic Campaign. In the former Christianity was invited by the Minister of Education to be represented at a conference called by the government to consider the moral and religious condition of the people. This was a quite new recognition of Christianity, and it drew all the Christian bodies of Japan closer together to be called in this way to stand upon their common Christian faith, laying

aside any consciousness of denominational differences within Christianity and realizing instead the solidarity of the Christian churches in their mission and message to the Japanese nation and to the representatives of Shintoism and Buddhism, who were the other members of the conference.

The Three Years Evangelistic Campaign was the outgrowth of the Continuation Committee Conference. The staff of workers has not been large enough to make a simultaneous campaign possible, and meetings, accordingly, have been conducted in different sections of the country on a general consecutive plan. There has been no difficulty in securing audiences of attentive and responsive people representing any level of society which is sought after. Both in the large cities and in the smaller places the meetings have almost invariably been crowded, the attention rapt, the people willing to sit and listen for hours, the newspaper reports full and sympathetic, and when expressions were called for the response would be surprising. Great numbers have expressed a purpose to follow Christ and much larger numbers a willingness to study except those which spring from the fewness of the qualified workers or from the inactivity or lukewarmness of those Christians who are not awake to their duty and the exceptional opportunities of the present time. The campaign is now nearly over, unless indeed, as probably ought to be done, it should be made continuous, and it has been interesting to learn the opinions of the Japanese leaders with regard to it. They all speak of the great gain which has come from cooperation of the different denominations. Mr. Imai, one of the effective preachers in the campaign, formerly a Buddhist priest, contrasts the unity of the Christians with "the chasms between the sects of Buddhism and of Shinto, neither of which could possibly carry on such a campaign." "Men of the most different views," says Mr. Uemura, "have been delighted to find that after all they believed so many great truths in common and that there was such joy in getting together." "If ever in Japan a union church should develop," said Mr. Miyagawa, "historians will trace it to a natural, unpremeditated outgrowth of this campaign." Many churches have gained in membership and the church of Christ in Japan rejoiced last year in the largest number of baptisms that it has ever had, equaling ten per cent. of the total membership of the church. The Japanese leaders, however, speak earnestly of three great needs which

the work of the campaign thus far has clearly revealed. (1) The first is the need of a more distinct utterance of the definite evangelical note. It is significant to have this emphasized especially by Mr. Miyagawa, whose little book *Christ and His Mission*, dealing with the problem of the person of Christ, has called forth some criticism. Speaking with regard to the message of the campaign Mr. Miyagawa has publicly declared that "There must be a far more vigorous, incisive presentation of the meaning of the cross and salvation in Christ." To this end also it is felt that there is urgent need of the raising up of men with the gift of direct evangelistic persuasion. (2) A second need which is mentioned is the lack of intensive personal work. Of this Mr. Uemura says significantly, "The big demonstrations and mass-meetings have by no means been wasted. They are especially appropriate during the first year, but now we must bear down upon personal evangelism and the thorough nurture of seekers. In this we must seek the aid of the missionaries more than in the past. Doubtless it is the fault of us Japanese leaders that the missionaries have not been sufficiently prominent as speakers and workers. I earnestly hope that missionaries will not only be given an opportunity but will press forward without being asked." "The campaign," says Bishop Hiraiwa of the Methodist church, "has shown that our pastors have to be trained to train. They do not yet know how to nurse into healthy life and to guide on to maturity the inquirers who come to them. As a result in the majority of local churches not more than one tenth of the persons whose signed cards were handed to the pastors has come into church-membership." With this same thought in mind Mr. Uemura urges "that, first and last, what is needed is a larger number of strong men especially in the ministry. Even in the cities the churches are often poorly manned and it is still worse in the country. We need to raise the standard of ministerial candidates and get more men in our seminaries with the physique and force and ability of the picked men in the government colleges. Theological school students should be more carefully selected and not overurged to enter. They should be put through a physical examination and not spoiled by scholarship aid. Let us pray for men, for the harvest is waiting." (3) This need of prayer is emphasized by the Japanese leaders as the third great need. "There is one deep conviction which the last few months have brought," says Mr.

Miyagawa, "Man's wisdom cannot open hearts nor save souls. Only as we bow before the heavenly Father and pray for spiritual power to convince the audience and comfort the inquirers can hearts be won to Christ. Whatever results have been achieved have come from prevailing prayer."

Two aspects of the campaign are emphasized by the missionaries in addition to these points of which the Japanese leaders speak. One of these is the activity of the laymen. As Dr. Fulton says, "The lay element in the church has brought to the front both men and women. The call upon them as speakers has given them a new sense of responsibility, and the healthful criticism which has been received in some cases for failing to utter a clear and positive gospel will not be lost upon them." In the second place the campaign has helped to reveal the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of human life. At a banquet of prominent men entertained at the Imperial hotel in Tokyo by the evangelistic committee, Count Okuma, whose kinship with Christian ideals is perhaps overestimated, in reviewing the half century of modern Christian work in Japan, "not only acknowledged the large contribution made to the betterment of society but frankly stated his own convictions that no practical solution of many pressing problems was in sight apart from Christianity." In his comments on the campaign the Rev. Harper H. Coates of Tokyo states "the monotheistic trend hitherto kept in the background of Japanese thought is gradually finding expression among thinkers of light and leading, and cannot fail in time to land men in the Christian church." Even Abbot Kosui, the recent head of the Hongwanji sect of Buddhism has said in a statement widely quoted among the people, "Buddhism in Japan as well as in India and China is doomed to ultimate destruction, for it is out of touch with life." In the midst of a growing popular sentiment of which these are expressions the Christian churches of Japan cannot feel too strongly the evangelistic call.

In Chosen a united evangelistic campaign was conducted during the month of September and October, 1915, in Seoul at the time of the Chosen exposition. The government granted the use of one of the finest sites in the city for the evangelistic headquarters, a large hall was erected and equipped for cinematograph service, with halls on either side for Japanese

and Korean services, inquirers' rooms and public stalls. Over 20,000 people attended the moving picture gatherings. Continuous preaching services were conducted in Korean. Over 400,000 tracts and portions of Scripture were distributed. The approximate attendance at all meetings was 100,000, and over 11,000 names and addresses of inquirers were secured in this united presentation of the gospel to the people.

In China the United Church in the Fukien province is negotiating with the churches associated with the London Mission with a view to definite organic union. The Tientsin Christian Union has been formed for cooperative work by seven organizations working in the city, the English Methodists, the Methodist Episcopal, the London Mission, the American Board, the Independent Chinese Church, the Young Men's and the Young Women's Christian Associations. The returned students from America have organized a Sunday Service League in Shanghai to unite in worship in the English language the Chinese students who have studied abroad and any others who care to come. The nine branches of the Methodist Church working in 13 of the 18 provinces south of the great wall are seeking a unity among themselves as preparatory to a federation with other churches. The Presbyterian churches of all bodies are now organized in synods and a General Assembly. Few incidents in missionary history have more strongly appealed to the sympathy and imagination of Western Christians than the request of the Chinese government for prayer on Sunday, April 27, 1913. "Telegrams were sent with the approval of the Cabinet to leaders of Christian churches asking that this date should be observed as a day of prayer for the nation, and to provincial governors and other high officials, within whose jurisdiction there were Christian communities, directing them to attend the Christian services. The unexpectedness and dramatic character of the appeal have perhaps led to an exaggerated estimate of its real importance for the progress of Christianity in China. While the proposal may have commended itself to the authorities as an astute means of securing the sympathy of the Christian West, it appears to have been conceived and supported by Christians, and it is easy to believe that it was prompted by a deep sense of the insufficiency of human powers for the tasks confronting the young republic. Moreover, the acceptance of the proposal by the Cabinet indicates that from being despised as a foreign

religion Christianity has won recognition in the highest circles as one of the forces making for the health of the nation. From this point of view the incident may be regarded as a landmark in the history of Christianity in China." The day of prayer was widely observed not only in China, but also in America and Great Britain. The Christian churches of the world were united in the observance of this day.

A unique cooperative evangelistic campaign was carried on in China, in 1914 and 1915 by Mr. G. Sherwood Eddy, with an attendance of 63,000 individuals of whom approximately one half were students and one half merchants and officials, and about one fifth Christians and four fifths non-Christians. As a result of the meetings more than 10,000 cards were signed, resulting in an enrolment of nearly 8,000 in Bible classes. Missionaries and native leaders of all denominations co-operated in the meetings, which made a deep impression on the 13 provincial capitals and metropolitan cities where the meetings were held.

In the Philippine Islands advanced principles of union and cooperation have prevailed from the beginning of the missionary occupation. During the last four years cooperation in theological education has been enlarged, the Christian Church (Disciples) having joined the Methodists and Presbyterians and United Brethren in a theological seminary in Manila. The Baptist and the Presbyterian Churches have divided the territory and correlated their educational work in the Visayan group, and the Evangelical Union, made up of all but one of the missions at work in the islands, has now before it the following report of its committee on church union:

The Committee on Church Union appointed through the Evangelical Union, and representing the Presbyterian, Methodist, Episcopal, United Brethren, Baptist, and Christian missions and churches, hereby submit to the above-mentioned churches and missions and to the Congregational and Christian Alliance Missions, the following report and recommendations:

In view of the overwhelming desire on the part of practically all our ministers and workers that the ideal of a united evangelical church in the Philippines be realized, the Committee on Church Union, representing the above-mentioned churches and missions, recommends that the evangelical churches of Christ in the Philippine Islands, already one in faith and in loyalty to a common Savior and in hope and trust in a common salvation, living in the same spirit of love and com-

mitted to one and the selfsame task of winning these Islands to a like allegiance, take immediate action along the following lines, looking toward that outward unity which shall make complete in fulfilment here the prayer of our Lord and Savior, "That they all may be one."

We recommend:

I. That all churches or communions, parties to this agreement, use for their churches the common name, "The Evangelical Christian Church of the Philippine Islands," using the name of the parent body in parenthesis in case of necessity in legal documents.

II. That a General Advisory Council be elected in the following manner and with the powers hereafter mentioned:

1. The Membership of this Council shall consist of:

(1) Three members to be chosen annually by each of the communions mentioned above, the election to be by the highest representative body of each communion in the manner in which each shall decide.

(2) One member to be chosen by each mission which shall be party to this agreement.

2. Powers and Duties of the Council.

(1) This Council shall have advisory power only, except so far as the interests of the churches shall be entrusted to it by the communions or churches.

(2) It may serve as mediator in questions that may arise between the churches or communions represented therein.

(3) It shall study, devise, and promote all possible methods of union, united, or affiliated effort.

(4) It shall study, prepare, and propose to the various communions and churches plans whereby organic union of the evangelical Christian churches may be brought about.

(5) It shall have power to admit to representation on this Council any communion or church, and shall have power to decide when such representation shall cease.

3. Rules.

(1) This Council shall meet annually.

(2) It shall elect as officers, a President, Vice-President, Secretary, and Treasurer.

(3) The expenses of the Council shall be borne by the communions and churches represented thereon.

(4) A quorum of the Council for the present shall consist of ten members, representing at least three communions.

(5) On the approval of these resolutions and the appointment of representatives on the Council and the certification of said ap-

pointment to the secretary of this committee on Church Union, the chairman of said committee shall convene the first meeting of the Council and preside thereat until its regular officers are elected.

Upon the organization of this Council the committee on Church Union shall be dissolved.

III. We recommend that Local Councils be established on the same lines and with the same powers within their respective districts, and that steps be taken to convene such councils as soon as possible in the following districts, the number of which may be increased as it may seem best:

Ilocano District, including the Cagayan Valley, Pangasinan, and Tarlac.

Tagalog District, including Pampanga and the Bicol Provinces.

Eastern Visayan District, including Samar, Leyte, and Mindanao.

Western Visayan District.

N. B.—The term "communion" is used in these resolutions to mean "denomination," while the word "church" is used to mean a local congregation.

The missions in Africa have furnished in the Kikuyu district the basis of one of the most notable discussions of the subject of missionary cooperation and Christian unity which has been as yet afforded. The Kikuyu Conference was held in June, 1913, attended by representatives of the societies working in British and East Africa,—the Church Missionary Society, the Church of Scotland Mission, the Africa Inland Mission of the United States, the United Methodist Mission, and one or two smaller societies. The conference resolved to approach the government with regard to various matters, such as liberty to open new work, the undesirable effects of secular education, Sunday labor, the drafting of quite young boys for work away from their homes, and the existing law regarding Christian widows. The main business of the conference, however, was the discussion of a proposed scheme for the federation of the missionary societies in British East Africa. The constitution laid down the following basis of federation:

The basis of federation shall consist in:

1. The loyal acceptance of the Holy Scriptures as our supreme rule of faith and practise; of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and in particular of our belief in the absolute authority of Holy Scripture as the Word

of God, in the deity of Jesus Christ, and in the atoning death of our Lord as the ground of our forgiveness.

2. Recognition of common membership between the churches in the Federation.

3. Regular administration of the two sacraments, baptism and the Lord's supper, by outward signs.

4. A common form of church organization.

The constitution further provided for the organization of the native church in parochial and district councils, the autonomy of each society within its own sphere, the formation of a representative council of the federated societies, similar forms and usages in public worship, a common course of instruction for native ministers and for catechumens, and a common policy with regard to the administration of the sacraments, discipline, and attitude to heathen customs.

The proposed scheme of federation was approved by the representatives of the leading missions, but in the case of the Church of England this approval was reviewed and qualified by the Archbishop of Canterbury. The conference represented, however, a great step in advance, and its influence was for good both at home and abroad.

The Christian Church should reflect also on the significance of some of the movements of the last quadrennium in the direction of *rapprochement* between the non-Christian religions. In India the Hindu and Moslem communities have sought to develop their united interests. Both at the meeting of the All-India Moslem League at Agra, and at the meeting of the Indian National Congress at Karachi in December, 1913, the presidential addresses gave large attention to the need for developing friendly relations and cordial cooperation between the Hindu and Moslem communities, and strong resolutions favoring cooperation were passed on both sides. The National Congress, hitherto largely a Hindu gathering, was in 1914 presided over by a Moslem. The Aga Khan has proposed joint committees of Hindus and Moslems in every town to adjust difficulties as they arise, and a similar proposal for Hindu-Moslem conciliation boards has been made in the Legislative Council. These various movements represent the action of political leaders and have not in any considerable degree influenced the communities as a whole, but they are signs of the dawn of a national consciousness transcending social and religious differences.

COOPERATION IN EDUCATION

The resolutions of the Continuation Committee Conferences in Asia in 1912 and 1913 were unanimous in their advocacy of union in higher educational work, and of cooperation in lower grades and in general educational supervision. In accordance with these resolutions and the tendencies which had already borne rich fruitage at the time of our report four years ago, many distinct forward steps have been taken.

In India six British societies (Church Missionary Society, Church of England Zenana Missionary Society, Church of Scotland, London Missionary Society, United Free Church of Scotland, Wesleyan Methodist Missionary Society), and six American and Canadian societies (Congregational Woman's Board of Missions, Woman's American Baptist Foreign Missionary Society, Woman's Foreign Missionary Society of the Methodist Episcopal Church, Woman's Board of Foreign Missions of the Reformed Church in America, Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Woman's Home and Foreign Missionary Society of the General Synod of the Lutheran Church), established in 1915, the Christian College for Women in Madras, which is admirably organized, with a faculty of seven foreign and four native teachers and seventy students. Some additional boards have joined those supporting the Women's Medical School at Ludhiana, and the organization is now proceeding of the Union Medical College for Women in Vellore, with much the same constituency as that which supports the Woman's College in Madras. The London Missionary Society has organically united with the American Board in both the maintenance and instruction in the Pasumalai Theological Seminary, where the training is in the vernacular. A Union Theological College has been organized in Bangalore, practically representing the South India United Church, and organically the missions of the American Board (Congregational), the London Mission (Congregational), the United Free Church of Scotland (Presbyterian), the Wesleyan Mission (English Methodist), and the Arcot Mission (American Reformed). The American Baptists have discontinued their college department at Ongole and have become one of the participating bodies in the Madras Christian College.

In China the Christian Educational Association has deepened and broadened its work. The Methodist Episcopal

missions have allocated Dr. Gamewell to the work of the Association as its secretary. The country has been divided into eight districts and already, in several of these districts interdenominational educational organizations have been developed with secretaries allocated by their boards as general educational superintendents for the educational work of all the missions. The Union University of Peking has been incorporated, uniting the higher educational work in the capital, of the American Board, the Methodists, the English Congregationalists, and the Board of Foreign Missions of the Presbyterian Church in the U. S. A. These three American bodies have united in a Woman's College and a Woman's Medical School. Land has been acquired and new buildings are under erection for the Union Christian University of Shantung, maintained chiefly by the American Presbyterians and the English Baptists, with the cooperation of the Society for the Propagation of the Gospel of the Church of England and the American Congregationalists. The university has its art courses and its graduate schools in theology and medicine. Cooperative work has been developed to a remarkable and almost unique degree in the city of Nanking, where, in addition to the University, in which seven denominations have thus far been cooperating, there are the Bible Teachers' Training School for Women, the Bible Training School for Women, Ginling College, Nanking School of Theology, Union Training School for Nurses, and University Hospital. Four denominations from three nationalities are now uniting in the University at Chengtu in western China, with its academic and graduate courses, including theology. There are already forty-eight students, seven in the Senior College and forty-one in the Junior College, and a medical school has been opened with eleven students. The Ginling College for Women was opened in Nanking on September 17, 1915. It is a union undertaking entered into by the Baptist, Methodist, Southern Methodist, Christian, and Presbyterian boards, and by Smith College, Northampton, Mass. It is the first attempt at the establishment of an institution of collegiate grade for women in central China. The Fukien Union College of Liberal Arts, approved by six missions, and already actively participated in by three, the Methodists, the Congregationalists, and the Church of England, opened on February 19th, 1916, with eighty-five registered students. These same denominations have begun to cooperate also in Foochow

in the theological seminary, the union medical school, and the union training school for teachers. The Southern Baptists have joined with the Northern Baptists in a common college in Shanghai. The Northern Baptists, the Southern Presbyterians, and the Northern Presbyterians have united their girls' schools in one union institution in Hangchow. In Hunan a union theological school has been organized by the American Presbyterians, the Reformed Church in the United States, the United Evangelical, and the Wesleyan Missions, and a union girls' higher school has been established in Changsha by the Presbyterian and United Evangelical Missions. In Canton the American Presbyterian, the Canadian Presbyterian, the New Zealand Presbyterian, the United Brethren, the American Board (Congregational), the Church Missionary Society, the London Mission, and the Wesleyan Methodist Mission have joined in a union theological seminary.

In Japan the plans for a Union Christian College for Women have at last matured and appropriations for its establishment have been made by the Baptist, Methodist, Southern Methodist, Presbyterian, Reformed, and Canadian Methodist Churches. During the quadrennium the Baptists united with the Presbyterian and Reformed Missions in the Meiji Gakuin in Tokyo, but are now withdrawing to enter a union arrangement with the Waseda University. Representatives of thirteen Christian institutions connected with the various missions and churches in Japan have formed a Promoting Committee in the interest of a Christian university.

In Chosen the Methodists and Presbyterians have begun a union Christian college in Seoul, while the Presbyterians of the United States, North and South, of Canada, and of Australia are associated in the work of a junior college at Pingyang. A Union Bible School has been established in Seoul by the friends of the late Dr. Arthur T. Pierson and it has been transferred by them to a local committee representing the Methodist and Presbyterian missionaries. The foundation-stone of the new buildings, on a conspicuous hill within the walls and overlooking the city of Seoul, was laid in September, 1915.

Land has been acquired for a Christian university at Cairo. Article I of the statutes adopted by the board of trustees reads as follows:

The purpose of the Trustees of Cairo University is to promote

Christian education for the youth of Egypt and adjacent lands by the establishment of an institution of learning of the highest standard of educational efficiency, so as to discover to the Moslem world those living springs which are to be found in Christ and which alone suffice for the energizing of the intellectual life, the regeneration of society, and the redemption of the individual life.

Three outstanding characteristics of the project may be named:

1. The institution is to be of university rank. Though including an undergraduate or collegiate department, its educational aim reaches further. Postgraduate courses and professional schools whose standards of thoroughness and whose broad cultural spirit are undeniable must establish for this institution its university claims. Among the courses and professional schools proposed are the following:

1. Collegiate Department.
2. Graduate School, with courses such as Arabic literature and history, Islamic theology and criticism, Biblical archeology, political science.
3. Christian School of Religion.
4. School of Education.
5. School of Agriculture.
6. School of Engineering.
7. School of Law.
8. School of Journalism.
9. University Extension and Publication.

2. It is to be a Christian university. The supreme need of those to whom the university is to minister is Jesus Christ. The greatest service this institution can render is to make Christ known. Its avowed aim is to bring within the reach of the young manhood of the Moslem world those resources of moral strength and of spiritual quickening which it so greatly needs and which come from a living knowledge of Christ and a vital union with him.

3. It is to emphasize the unity of the Protestant missionary movement. Its promoters have never conceived of the proposed university as a sectarian institution. It is to carry to the Moslem Orient the richest content of the faith and life of Western Christendom. Already the membership of its board of trustees includes leaders from four different Protestant denominations. Two denominational foreign boards have united in applying for the charter, and provision is

made for admitting other agencies to official participation in the movement.

Dr. Charles L. Watson, the president of the university, sailed for Egypt in the fall of 1916.

COOPERATION IN MEDICAL MISSIONS AND PHILANTHROPIC SERVICE

Four years ago the foundations for medical education under the auspices of Christian missions had been laid in a number of centers in China, especially in Peking and Nanking and Shanghai. Since the last meeting of the Council, however, the Rockefeller Foundation with its large resources has decided to render what service it can in the field of medical education in China, and with the cooperation of the missions it has undertaken to meet the need, so far as it may, by two great institutions in Peking and Shanghai, the missionary agencies giving up their schools in these centers and in Nanking, and lending their cooperation to the China Medical Board of the Foundation in its two institutions, while the Medical Board makes generous allowances to the central school which the missions are conducting entirely under their own auspices in the University of Shantung at Tsinanfu. The China Medical Missionary Association, composed of the medical missionaries in China, organized in February, 1915, a plan for public health education throughout China which has already accomplished by demonstration health lectures, large public health exhibits, and health lecture lantern slide exchange, and health education literature, a beneficial service.

Mention has already been made of the Union Woman's Medical Schools in Ludhiana and Vellore in India, and of the Woman's Medical College in Peking. There has been further development of medical education for women in Canton in the Hackett Medical College, and prospectively in Soochow. In many centers missions have united in their hospital work, the Southern Methodists with the Northern Baptists at Huchow, and with the Southern Presbyterians in Hangchow, China, and with the Canadian Presbyterians at Wonsan in Chosen. The Presbyterians and Methodists likewise have united in Pingyang, while the Severance Medical College in Seoul has now been developed as the central organization of practically all the missions in Korea.

In China the missions have studied cooperatively the social

and industrial conditions in the cotton-mills of Shanghai, in the shops and homes of Chengtu, and have carried on movements for social betterment through the Woman's Christian Temperance Union of China, the Committee on Film Censoring for China, and the Boy Scouts Association of China.

In Japan the missions have carried on social work in the study and improvement of industrial conditions, the fight against licensed prostitution, the care of lepers and of orphans, in boys' work and temperance work, and work for prisoners.

One of the most notable pieces of cooperative missionary work since the opening of the European War has been the service of the Armenian and Syrian Relief Committee. Shortly after the opening of the war three relief committees were formed to receive contributions in behalf of the Armenians in Turkey, the Assyrians and Nestorians in Eastern Turkey and Western Persia, and the people of Syria. Later these three committees were united in the Armenian and Syrian Relief Committee. The Jews also formed an efficient committee for the relief of their countrymen in Syria and Palestine. The President at the request of Congress issued a call for the national observance of two days in October in behalf of the Armenians and Syrians. The total contributions for relief through the Armenian and Syrian Relief Committee and the committees which preceded it, have amounted approximately to two million dollars, the larger part of which has come through the Protestant churches.

LANGUAGE SCHOOLS AND SCHOOLS FOR MISSIONARIES' CHILDREN AND SUMMER RESORTS

In the Report of the Commission four years ago an account was given of the movements for establishing additional cooperative schools for missionaries' children and for teaching the vernacular to new missionaries.

In China the University of Nanking has developed a most efficient school for language study attended last year by 49 students, representing 12 missionary societies and five nationalities. In Peking a special board, representing four American societies and one British, have conducted the North China Union Language School which during its last session had an enrolment of 65. In Tokyo an excellent school has been established for the teaching of Japanese. The schools

reported four years ago in India continued their work. In addition a new school was established at Lucknow, conducted by a number of British and American missions, but this has since been given up and replaced by interdenominational training classes held during the hot season in the hills. A good beginning has been made in the establishment of a school in Cairo, Egypt, for the study of Arabic and the preparation of missionaries to work among Mohammedans. This school also represents both interdenominational and international co-operation.

The School for Missionaries' Children in Shanghai was established in 1912 and has proved a great success. Last year there were 100 children enrolled, representing 14 missionary societies. A similar school for the missions in North China has been established at Tungchow, in its own building, with the hearty support of the Congregationalists, the Methodists, and the Presbyterians. The School for Foreign Children in Tokyo has been securely established during the last quadrennium with the united support of the missionary and mercantile community. Other schools of earlier establishment still continue their varying cooperative service.

One of the great unifying influences in the foreign field is found in the gatherings of missionaries at hill stations and other summer resorts in the hot season. There are many such hill stations in India. In China the three great gathering-places are Kuling and Mokanshan in the Yangtze Valley, and Peitaiho on the seacoast in the north. In Japan Karuizawa has become the great meeting-place. In these centers missionaries of many denominations and nationalities come together for personal fellowship and for religious conference, with results that are evident in the increasing homogeneity and community of purpose and method throughout the foreign field.

COOPERATION IN SUNDAY SCHOOL WORK

The World's Sunday School Association has advanced the cause of missionary cooperation in two ways. First, by extending its own interdenominational activity throughout the mission field and, secondly by drawing together the Sunday-school activities which it has found already under way in the different missions. The Zurich Convention in 1913 gave a great impulse to cooperative work in the Sunday-school field in foreign lands. This was followed by a special cam-

paign in behalf of Sunday-school work and of the provision of Sunday-school literature among Mohammedans. Special attention has been given to the conditions in Latin America and the Methodist board has allocated half the time of one of its most efficient missionaries for interdenominational work in South America under the World's Sunday School Association. The next World's Sunday School Convention is to be held in Tokyo and, indeed, would have been already held there but for the fact that it seemed wise to postpone the convention in view of the European War. In China a Sunday School Union has been organized with the Rev. E. G. Tewksbury as secretary. A plan for the reorganization of its governing board has now been prepared, designed to make it officially representative of the different denominations in China. In 1915 an adult Bible class campaign was organized and in 1915-16 five conferences were held in connection with the movement, attended by more than 300 Chinese leaders from the various churches. In China, as in many other fields, uniform Sunday School Helps are provided by the missions working in cooperation. The interdenominational Sunday-school work in India had already been well organized at the time of the last report of the commission.

A NEW WORLD UNITY

The events of the last two years have made humanity deeply conscious of its unity. Nations have been forced to give up the idea that they could live isolated from the rest of mankind or with their national interests detached from the broad movements of humanity. To the uttermost corner of the world the influence of the European War has extended. Mankind recognizes that it is one body in which each member must suffer or profit with every other member. The common experiences of all men have been so deep and piercing as to eclipse their isolated and partisan experiences. The unity of human history and of human life has asserted itself against all that separates it. These unifying forces have collided with the prejudiced tendencies of division. They have not collided with the enterprise of foreign missions. It has always been a movement of cooperation and unity. It has preached the doctrine of the one God and Father and the one Redeemer and Lord of men, and the one body and brotherhood of mankind. It has proclaimed the duty of international

sympathy and good-will. Even in the midst of the divisions and misunderstandings of war it has preserved the catholic mind and the Christian spirit, and has held up before all schisms the loyalty of its unity. In China, where the Continental missions suffered great distress because of the cutting off of their supplies, the missionary agencies of other lands took up the burden. In India the American Lutherans came to the aid of German missions, while the entire mission body in India assessed itself for funds for the relief of German missionaries who might be in need. To relieve the strain of misunderstanding between Japan and the United States, and to maintain the traditional relationships of common understanding and friendship, a substantial contribution was made in response to the call of the missionaries by the sending of Dr. Mathews, the President of the Federal Council, and Dr. Gulick as a Commission of good-will from the churches of America. The Christian churches working together in the missionary enterprise confront to-day both the privilege and the duty of unique service to humanity which needs above all else that principle of service and of unity and of love, of which the enterprise of foreign missions is the purest expression.

ROBERT E. SPEER,
Chairman.



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